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HEAVEN OPENED

FROM

HINGS SEEN AND HEARD

BY

EMANUEL SWEDENBORG.

THE WORK ON HEAVEN AND HELL ORIGINALLY PUBLISHED IN LATIN, LONDON, ANNO DOMINI MDCCLVIII.

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HENRY H. AND T. W. CARTER
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TO THE READER.

THE reader will herein find a description of HEAVEN by one who claims to have seen and heard these wonderful things. His spiritual senses were opened, and thus Heaven was opened to him, and he was enabled to hold converse with angels and spirits, to see their habitations and paradises, and to comprehend the mysteries of their lives.

SWEDENBORG'S work on "Heaven and Hell" is in three parts, treating respectively of HEAVEN, THE WORLD OF SPIRITS, AND HELL. The following pages are taken from the first part.

The numerous references, in foot notes, to the ARCANA CŒLESTIA, as well also as many paragraphs of the text, are herein omitted, because they seemed chiefly for the use of those who were making a study of the Arcana and of SWEDENBORG'S other writings, and because they seemed rather to hinder than to help the general reader.

In preparing the book for the press, I have compared the several translations in use with the original Latin, and have adopted the expressions which seemed most true to the original, and, at the same time, most in harmony with good English.

In the midst of the various and conflicting opinions of the day, about SWEDENBORG, I am convinced that his own writings are his best vindication. Only let us set forth unincumbered, and, in his own words, and with the attractions known to the accomplished Publisher, what he has said on the grand Theological issues of the day, and well may he afford to bide his time.

J. P. STUART.

ST. LOUIS, October 18, 1870.

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HEAVEN OPENED.

THE PROLOGUE.

THE LORD, when speaking with His disciples of the Consummation of the Age which is the End of the Church, at the close of the prediction about its successive states as to Love and Faith, says: —

"Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken. And then will appear the sign of the Son of Man in heaven; and then all the tribes of the earth will wail; and they will see the Son of Man coming in the clouds of heaven, with great power and glory. And he will send forth his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the one end of the heavens even to the other." — Matt. xxiv. 29, 30, 31.

Those who understand these words according to the literal sense, believe that, according to the description of that sense, all these things will take place at the end of time, which is called the LAST JUDGMENT; thus not only that the sun and moon will

be darkened, and that the stars will fall from heaven, and that the sign of the LORD will appear in heaven, and that they will see Him in the clouds, and at the same time angels with trumpets, but also according to the predictions elsewhere, that the whole visible world will perish, and afterwards a New Heaven with a new earth will exist. At this day the majority of those within the Church have this opinion. But those who so believe do not know the arcana which lie hid in every particular of the Word; for in everything of the Word there is an internal sense, in which spiritual and celestial things are meant, and not natural and worldly things, such as those which are in the literal sense; and this not only as to the sense of many expressions, but also as to every single expression: for the Word is written by pure Correspondences, to the end that in everything there may be an internal sense. What that sense is may be evident from all those things which are said and shown about it in the ARCANA CÆLESTIA; which also may be seen thence collected in the explanation of the WHITE HORSE spoken of in the Apocalypse. According to the same sense those things are to be understood which the LORD spoke in the passage above quoted, about his coming in the clouds of heaven. These words of the LORD mean, that in the end of the church, when there is no longer love, and thence no faith, the LORD will open the Word as to its internal sense, and reveal the ARCANA OF HEAVEN.

The Arcana which are revealed in what now follows, are about heaven and hell, and at the same time the life of man after death. The man of the church

at this day knows scarcely anything about heaven and hell, and his life after death, although they all stand forth described in the Word. Yea, also, many who were born within the church deny these things, saying in their heart: Who has come thence and told us? Lest therefore this denial, which reigns especially with those who have much of the wisdom of the world, should also infect and corrupt the simple in heart and the simple in faith, it has been given me to be together with the angels, and to speak with them as man with man, and also to see the things which are in the heavens and the things which are in the hells, and this during thirteen years; and thus now to describe them from things *seen and heard*, hoping that thus ignorance may be enlightened and incredulity dissipated. Such immediate revelation exists at this day, because this is meant by the Coming of the LORD.

I.

THE LORD IS THE GOD OF HEAVEN.

SINCE all things depend on this, the first thing will be to know who is the GOD of heaven. In the Universal Heaven no other is acknowledged for the GOD of heaven than the LORD alone.* They say there, as He Himself taught: That He is one with the Father; that the Father is in Him and He in the Father; and that he that seeth Him, seeth the Father;

* See note A at the close of this volume.

and that everything holy proceedeth from Him.—John x. 30, 38; xiv. 10, 11; xvi. 13, 14, 15.

I have often spoken with the angels on this subject, and they constantly said, that they cannot in heaven divide the Divinity into Three, since they know and perceive that the *Divine* is One, and that it is one in the LORD. They said, also, that those who come from the church out of the world, with whom there is an idea of three Divines, cannot be admitted into heaven, because their thought wanders from one to another; and it is not lawful there to think *Three* and say *One*, because every one in heaven speaks from thought, for there speech is cogitative, or thought speaking. Wherefore those who in the world divided the Divinity into three, and received a separate idea of each, and did not make that idea one, and concentrate it in the LORD, cannot be received: for there is given in heaven a communication of all thoughts; wherefore, if one should come thither who thinks *three* and says *one*, he would be immediately discovered and rejected. But it ought to be known, that all those who have not separated truth from good, or faith from love, in the other life, when instructed, receive the heavenly idea of the LORD, that He is the GOD of the universe; but it is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of true faith.

Those who say that they believe in an Invisible Divinity, which they call the *Being of the Universe*, from which all things existed, and reject faith in the LORD, have found by experience that they believe in no GOD; because an Invisible Divinity is to them as

nature in its first principles; which is not an object of faith and of love, because not an object of thought. These are sent away among those who are called naturalists. It is otherwise with those who are born out of the church, who are called *gentiles*.

All infants, of whom a third part of heaven consists, are initiated into the acknowledgment and the faith, that the LORD is their Father; and afterwards that he is the LORD of all, thus the GOD of heaven and earth.

Those who are of the church cannot doubt that the LORD is the GOD of heaven: for He Himself taught *that all things of the Father are his.* Matt. xi. 27; John xvi. 15; xvii. 2. And *that He has all power in heaven and in earth.* Matt. xxviii. 18. He says *in heaven and in earth*, because he who rules heaven rules the earth also, for one depends on the other.

here were some spirits, who, while they lived in th world, professed the Father, and had no other id of the LORD than as of another man, and consequtly they did not believe Him to be the GOD of heen; wherefore they were permitted to wander abt, and to inquire wherever they would, whether th be any other heaven than the LORD's: they inqd for several days, and nowhere found any.

II.

THE DIVINE OF THE LORD MAKES HEAVEN.

THE angels, taken together, are called Heaven, because they constitute it; but still it is the Divine proceeding from the LORD which flows in with the angels, and which is received by them, which makes heaven in general and in particular. The Divine proceeding from the LORD is the good of love and the truth of faith; as far, therefore, as they receive good and truth from the LORD, so far they are angels, and so far they are heaven.

Every one in the heavens knows and believes, yea, perceives, that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but from the Divine, thus from the LORD; and that the good and truth which are from himself are not good and truth, because there is not in them life from the Divine. The angels of the inmost heaven also clearly perceive and feel the influx, and as far as they receive, so far they seem to themselves to be in heaven, because so far in love and faith, and so far in the light of intelligence and of wisdom, and in heavenly joy thence. Since all these things proceed from the Divine of the LORD, and in them is heaven to the angels, it is manifest that the Divine of the LORD makes heaven, and not the angels from anything of their own. Hence it is that Heaven in the Word is called the Habitation of the LORD, and

his Throne, and that those who are there are said to be in the LORD.

The angels from their wisdom go still further: They say not only that all good and truth are from the LORD, but also all life. They confirm it by this, that nothing can exist from itself, but from what is prior to itself; thus that all things exist from a First, which they call the very *Essence* of the life of all; and that in like manner they subsist, since to subsist is perpetually to exist; and that which is not continually held in connection with the First by intermediates, is forthwith dissolved and entirely dissipated. They say, moreover, that there is only one Fountain of Life, and that the life of man is a stream thence; and that if this does not continually subsist from its fountain, it immediately ceases to flow. Further, that from this one only Fountain, which is the LORD, there proceeds nothing else than divine good and divine truth, and that these affect every one according to reception: that those who receive them in faith and in life have heaven in them; but that those who reject them, or suffocate them, turn them into hell; for they turn good into evil, and the true into the false, thus life into death. That all life is from the LORD, they also confirm by this, that all things in the universe refer themselves to good and truth; the life of the will of man which is the life of his love, to good; and the life of the understanding of man, which is the life of his faith, to truth: wherefore, since all good and truth comes from above, it follows that all life also comes thence.

Because the angels believe thus, therefore they

refuse all thanks on account of the good which they do, and they are indignant and recede, if any one attributes good to them. They wonder that any one should believe that he is wise from himself, and that he does good from himself. To do good for the sake of one's self, this they do not call good, because it is done from self; but to do good for the sake of good, this they call good from the Divine; and say that this good makes heaven, because this good is the LORD.

Those spirits, who, while they lived in the world, confirmed themselves in the belief, that the good which they do, and the truth which they believe, are from themselves, or appropriated to them as their own (in which belief are all those who place merit in good actions, and claim righteousness to themselves), are not received into heaven. The angels shun them; they regard them as stupid and as thieves: as stupid, because they continually look to themselves, and not to the Divine; and as thieves, because they take from the LORD what is his. These are against the faith of heaven: That the Divine of the LORD with the angels makes heaven.

III.

THE DIVINE OF THE LORD IN HEAVEN IS LOVE TO HIM AND CHARITY TOWARD THE NEIGHBOR.

THE Divine proceeding from the LORD is called in heaven The Divine Truth, for a reason to be given in what follows. This divine truth flows into heaven

from the LORD out of his divine love. Divine love, and thence divine truth, are comparatively as the fire of the sun and the light thence, in the world; love as the fire of the sun, and truth thence as light from the sun. From correspondence also fire signifies love, and light the truth thence proceeding. Hence it may be evident, what the divine truth proceeding from the divine love of the Lord is, that it is in its essence divine good conjoined with divine truth; and because it is conjoined, it vivifies all things of heaven, as the heat of the sun conjoined with light in the world, fructifies all things of the earth, as is done in the time of spring and summer. It is otherwise when heat is not conjoined with the light, thus when the light is cold; then all things are torpid, and lie without life. The divine good, which is compared with heat, is the good of love with the angels, and the divine truth, which is compared with light, is that by which and from which is the good of love.

The Divine in heaven, which makes heaven, is love, because love is spiritual conjunction; it conjoins the angels with the LORD, and it conjoins them with one another; and it so conjoins them, that they are all as one in the sight of the LORD. Moreover, love is the very *Essence* of life with every one; wherefore from it an angel has life, and also man has life. Every one who considers may know that from love is the inmost vital principle of man; for from its presence he grows warm, from its absence he grows cold, and from the privation of it he dies. But it ought to be known that every one's life is of the quality of his love.

There are two distinct loves in heaven: Love to the LORD, and love toward the neighbor. In the inmost or third heaven is love to the LORD, and in the second or middle heaven is love toward the neighbor: each proceeds from the LORD, and each makes heaven. How the two loves are distinguished, and how they are conjoined appears in a clear light in heaven, but only obscurely in the world. In heaven, by loving the LORD is not meant to love Him as to His person, but to love the good which is from Him; and to love good is to will and do good from love: and by loving the neighbor is not meant to love a companion as to his person, but to love the truth which is from the Word; and to love truth is to will and do the truth. Hence it is evident, that these two loves are distinguished as good and truth, and that they are conjoined, as good is conjoined with truth.

All experience in heaven testifies that the Divine proceeding from the LORD, which affects the angels and makes heaven, is love; for all who are there are forms of love and of charity: they appear in ineffable beauty, and love shines forth from their faces, from their speech, and from every thing of their life. Moreover, spiritual spheres of life proceed from every angel and from every spirit, and encompass them, by which they are known, sometimes at a great distance, as to the quality of their affections of love: for these spheres flow forth from the life of the affection and thence of the thought, or from the life of the love and thence of the faith of every one. The spheres going forth from the angels are so full of love, that they affect the inmost life of those with whom they are;

they have several times been perceived by me, and have thus affected me.

The Divine of the LORD in heaven is love, because love is the receptacle of all things of heaven, which are peace, intelligence, wisdom, and happiness; for love receives all things that agree with itself; it desires them, it seeks for them, it puts them on as of its own accord; for it wills continually to be enriched and perfected by them. This also is known to man. For the love with him, as it were, inspects and draws from the things of his memory all those which are in agreement, and collects them, and disposes them in itself and under itself: in itself that they may be its own, and under itself that they may be subservient to it. But the rest, which are not in agreement, it rejects and exterminates. That there is in love every faculty of receiving truths agreeing with itself, and the desire of conjoining them with itself, is manifest also from those who are raised up into heaven. They, although they were simple in the world, still come into angelic wisdom, and into the felicities of heaven, when among the angels. This is because they loved good and truth for the sake of good and truth, and implanted them in their life, and thereby they have acquired the faculty of receiving heaven, with every ineffable thing there. But those who are in the love of self and of the world have no faculty of receiving these things; but they loathe them, reject them, and at the first touch and influx of them they flee away, and associate themselves with those in hell, who are in similar loves with themselves.

Love to the LORD and love toward the neighbor

comprehend in them all divine truths, as may be evident from those things which the LORD Himself spoke of these two loves, in saying: Thou shalt love the LORD thy GOD from thy whole heart, and from thy whole soul; this is the greatest and the first commandment. The second, which is like it, is, that thou love thy neighbor as thyself. On these two commandments hang the law and the prophets. — Matt. xxii. 37, 38, 39, 40. The law and the prophets are the whole Word, thus all divine truth.

IV.

HEAVEN IS DISTINGUISHED INTO TWO KINGDOMS.

SINCE in heaven there are infinite varieties, and no one society is exactly like any other, nor indeed any angel like another, therefore heaven is distinguished generally, specifically, and particularly: generally into two kingdoms, specifically into three heavens, and particularly into innumerable societies. Each will be spoken of in what now follows. They are styled kingdoms, because Heaven is called the Kingdom of GOD.

The angels receive the Divine proceeding from the LORD more or less interiorly: those who receive it more interiorly are called celestial angels; but those who receive it less interiorly are called spiritual angels: hence heaven is distinguished into two king-

doms, one of which is called the Celestial Kingdom the other the Spiritual Kingdom.

The angels who constitute the celestial kingdom, because they receive the Divine of the LORD more interiorly, are called interior, and also superior angels; and thence also the heavens which they constitute are called interior and superior heavens.

The love in which those are who are in the celestial kingdom, is called celestial love; and the love in which those are who are in the spiritual kingdom, is called spiritual love. Celestial love is love to the LORD, and spiritual love is charity toward the neighbor. And because all good is of love, for what any one loves is to him good, therefore also the good of one kingdom is called celestial, and the good of the other spiritual. Hence it is manifest in what these two kingdoms are distinguished, namely, that they are distinguished as the good of love to the LORD, and the good of charity toward the neighbor; and because the former good is interior good, and the former love is interior love, therefore the celestial angels are interior angels, and are called superior.

The celestial kingdom is also called the priestly kingdom of the LORD, and in the Word his Habitation; and the spiritual kingdom is called his regal kingdom, and in the Word his Throne. From the celestial Divine also the LORD in the world was called JESUS, and from the spiritual Divine, CHRIST.

The angels in the celestial kingdom of the LORD greatly excel in wisdom and glory the angels who are in the spiritual kingdom, because they receive the Divine of the LORD more interiorly; for they are in love to

Him, and thence nearer and more closely conjoined with Him. These angels are such, because they have received and do receive divine truths immediately into the life, and not, as the spiritual angels do, first into the memory and thought: wherefore they have them inscribed on their hearts, and perceive them, and as it were see them in themselves, nor do they ever reason about them whether it be so or not so. They are such as are described in Jeremiah: "I will put my law in their mind, and write it on their heart; they shall not teach any more every one his friend and every one his brother, saying: Know ye JEHOVAH: they shall know me, from the least of them to the greatest of them." — xxxi. 33, 34. And they are called in Isaiah: "The taught of JEHOVAH." — liv. 13. Those who are taught by JEHOVAH are those who are taught by the LORD, as the LORD Himself teaches in John, vi. 45, 46.

Because there is such a distinction between the angels of the celestial kingdom and the angels of the spiritual kingdom, therefore they are not together, nor do they have intercourse with each other; there is given communication only by intermediate angelic societies, which are called celestial-spiritual; through these the celestial kingdom flows into the spiritual. Hence it is, that although heaven is divided into two kingdoms, still it makes one. The LORD always provides such intermediate angels, through whom is communication and conjunction.

V.

THERE ARE THREE HEAVENS.

THERE are three heavens, and they are most distinct from each other: the inmost or third, the middle or second, and the ultimate or first. They follow in order and are mutually related like the highest part of man, which is the head, his middle, which is the body, and the ultimate, which is the feet; and like the highest, the middle, and the lowest stories of a house. In such order also is the Divine which proceeds and descends from the LORD: thence, from the necessity of order, heaven is threefold.

The mind of man, both internal and external, is in a similar order. Man has an inmost, a middle, and an ultimate: for into man when he was created, all things of divine order were collated, so that he was made divine order in form, and thence a heaven in miniature. Therefore also man communicates with the heavens as to his interiors, and likewise comes among the angels after death; among the angels of the inmost heaven, or of the middle, or of the ultimate, according to his reception of the divine good and truth from the LORD, while he lived in the world.

The Divine which flows in from the LORD, and is received in the inmost or third heaven, is called celestial, and thence the angels who are there are called celestial angels. The Divine which flows in from the LORD, and is received in the second or middle heaven,

is called spiritual, and thence the angels who are there are called spiritual angels. But the Divine which flows in from the LORD, and is received in the ultimate or first heaven, is called natural. But because the natural of that heaven is not as the natural of the world, but has in it a spiritual and a celestial, therefore that heaven is called spiritual and celestial-natural; and thence the angels who are there are called spiritual and celestial-natural. Those are called spiritual-natural who receive the influx from the middle or second heaven, which is the spiritual heaven; and those are called celestial-natural who receive the influx from the third or inmost heaven, which is the celestial heaven. The spiritual-natured angels and the celestial-natured are distinct from each other, but still they constitute one heaven, because they are in one degree.

There is in each heaven an internal and an external; those who are in the internal are there called internal angels, but those who are in the external are there called external angels. The external and internal in the heavens, or in each heaven, are like the will and its intellect with man; the internal like the will, and the external like its intellect. Every will has its intellect; one is not given without the other. The will is comparatively like flame, and its intellectual like the light thence.

It ought to be well known, that the interiors with the angels cause them to be in one heaven or in another; for the more the interiors are open to the LORD, the more interior is the heaven in which they are. There are three degrees of the interiors with every one, as well angel as spirit, and also with man.

Those with whom the third degree is open, are in the inmost heaven; those with whom the second, or only the first, is open, are in the middle or ultimate heaven. The interiors are opened by the reception of the divine good and the divine truth. Those who are affected with divine truths, and admit them immediately into the life, thus into the will and thence into act, are in the inmost or third heaven, and there according to the reception of good from the affection of truth: but those who do not admit them immediately into the will, but into the memory and thence into the understanding, and then will and do them, are in the middle or second heaven: but those who live morally and believe in the Divine, and care but little about being instructed, are in the ultimate or first heaven. Hence it may be evident, that the states of the interiors make heaven, and that heaven is within every one, and not out of him: which also the LORD teaches in saying: The kingdom of GOD cometh not with observation; neither shall they say, lo here, or lo there; for lo, the kingdom of GOD is within you. Luke xvii. 20, 21.

All perfection also increases toward the interiors, and decreases toward the exteriors; because interior things are nearer the Divine, and in themselves purer; but exterior things are more remote from the Divine, and in themselves grosser. Angelic perfection consists in intelligence, in wisdom, in love, and in every good, and thence in happiness, but not in happiness without these; for happiness without these is external and not internal. Because the interiors with the angels of the inmost heaven are open in the third

degree, therefore their perfection immensely surpasses the perfection of the angels in the middle heaven, whose interiors are open in the second degree. In like manner the perfection of the angels of the middle heaven surpasses the perfection of the angels of the ultimate heaven.

In consequence of this distinction, an angel of one heaven cannot enter to the angels of another heaven: no one can ascend from an inferior heaven, nor can any one descend from a superior heaven. Whoever ascends from an inferior heaven, is seized with anxiety even to pain, nor can he see those who are there, still less speak with them; and whoever descends from a superior heaven, is deprived of his wisdom, falters in his voice, and despairs.

But those who are in the same heaven can be consociated with all others who are there; yet the delights of consociation are according to the affinities of good in which they are.

But, although the heavens are so distinct, that the angels of one heaven cannot associate with the angels of another heaven, still the LORD conjoins all the heavens by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by mediate influx from one heaven into another: and thus He causes the three heavens to be one, and all to be in connection from the first to the last, so that there is not any thing unconnected: what ever is not connected by intermediates with the First, does not subsist, but is dissipated and becomes nothing.

Lastly, I am permitted to relate a certain arcanum concerning the angels of the three heavens, which has

not before come into the mind of any one, because no one has understood degrees, namely: That with every angel and likewise with every man, there is an inmost or supreme degree, or an inmost and supreme something, into which the Divine of the LORD first or proximately flows, and from which it disposes the other interior things, which succeed according to the degrees of order with the angel or man. This inmost or supreme may be called the entrance of the LORD to angel and to man, and his veriest dwelling-place with them. By this inmost or supreme, man is man, and is distinguished from brute animals; for these have it not. Hence it is that man, otherwise than animals, can as to all the interiors which are of his mind [*mens*] and mind [*animus*] be elevated by the LORD to Himself, can believe in Him, be affected with love to Him, and thus see Him; and that he can receive intelligence and wisdom, and speak from reason: hence also it is that he lives to eternity. But what is disposed and provided by the LORD in that inmost, does not flow in manifestly into the perception of any angel, because it is above his thought, and exceeds his wisdom.

VI.

THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES.

THE angels of each heaven are not in one place together, but they are distinguished into societies greater and less, according to the differences of the

good of love and of faith in which they are. Those who are in similar good form one society. Goods in the heavens are in infinite variety, and every angel is as his own good.

The angelic societies in the heavens are also distant from each other, according to the general and specific differences of their goods. For distances in the spiritual world are from no other origin than from the difference of the state of the interiors, consequently in the heavens from the difference of the states of love; those are widely distant who differ much, and those little distant who differ little. Similarity makes them as one.

All in one society are likewise distinct from each other: those who are more perfect, that is, who excel in good, consequently in love, wisdom, and intelligence, are in the middle; those who excel less are round about, at a distance according to degrees, as the perfection is diminished. This order is like the light decreasing from the centre to the circumferences. Those who are in the middle also are in the greatest light; those who are at the circumferences, in less and less.

Those who are similar are brought together, as of themselves: for, with their like, they are as with their own, and as at home; but with others, as with strangers, and as abroad. When they are with their like, they are also in their freedom, and thence in every delight of life.

Hence it is manifest that good consociates all in the heavens, and that they are distinguished according to its quality. But still it is not the angels who thus

consociate themselves, but the LORD, the Source of good. He leads them, conjoins them, distinguishes them, and holds them in freedom, as far as they are in good; so that every one may be in the life of his love, of his faith, of his intelligence and wisdom, and thence in happiness.

All who are in similar good also know each other, just as men in the world know their kindred, their relations, and their friends, although they never before saw them. This is because in the other life there are no other kindreds, relationships, and friendships, than spiritual ones, thus those which are of love and of faith.

All who form one angelic society are of a like face in general, but not like in particular. How likenesses in general are consistent with variations in particular, may be in some measure comprehended from such things in the world. It is known that the people of every race have some common resemblance in their faces and eyes, by which they are known and distinguished from another race; and still more one family from another: but this is much more perfectly so in the heavens, because there all the interior affections appear and shine forth from the face, for the face there is their external and representative form; to have another face than that of one's own affections is not given in heaven.

Hence also it is, that an angel who excels in wisdom, sees the quality of another instantly from his face: no one there is able to conceal his interiors by his countenance, and to feign, nor in any way to lie and deceive by cunning and hypocrisy. It sometimes

happens that hypocrites who have learned to conceal their interiors, and to compose their exteriors so as to appear in the form of the good in which those in the society are, insinuate themselves into societies, and thus to feign themselves angels of light. But these cannot stay there long, for they begin to be inwardly troubled, to be tortured, to grow livid in the face, and as it were to become lifeless; they suffer thus from the contrariety of the life which flows in and operates: wherefore they quickly cast themselves down into the hell where similar ones are; nor do they desire any more to ascend. These are they who are meant by him who was found among the invited guests, not having on a wedding-garment, and was cast into outer darkness, Matt. xxii. 11 and following verses.

All the societies of heaven communicate with each other; not by open intercourse, for few go out of their own society into another, since to go out of their society is like going out from themselves or from their life, and passing into another which is not so agreeable. But they all communicate by an extension of the sphere which proceeds from the life of every one; the sphere of life is the sphere of the affections which are of love and faith. This extends itself into the societies round about far and wide, and so much farther and wider, as the affections are more interior and more perfect: according to this extension the angels have intelligence and wisdom. Those who are in the inmost heaven, and in the midst of it, have an extension into the universal heaven; hence there is a com-

munication of all things of heaven with every one, and of every one with all.

It was said above, that in the heavens there are societies greater and less: the greater consist of myriads, the less of some thousands, and the least of some hundreds of angels. There are also some who live solitary, as it were house by house, and family by family: these, although they live so dispersed, still are arranged in like manner as those who are in societies; that is, the wiser of them are in the midst, and the more simple in the boundaries. These are more nearly under the divine auspices of the LORD, and are the best of the angels.

VII.

EVERY SOCIETY IS A HEAVEN IN A LESS FORM, AND EVERY ANGEL IN THE LEAST.

EVERY society is a heaven in a less form, and every angel in the least, because the good of love and of faith makes heaven, and this good is in every society of heaven, and in every angel of the society. It matters not that this good is every where different and various, it is still the good of heaven; the only difference is, that heaven itself is varied from place to place. Therefore it is said, when any one is elevated into any society of heaven, that he comes into heaven; and of those who are there, that they are in heaven, and every one in his own heaven. All who are in the

other life know this; therefore, those who stand without or beneath heaven, and see afar off, where the companies of angels are, say that heaven is in this place and in that. This is, comparatively, as it is with the governors, officers and servants in one royal palace, or in one court; although they dwell separately in their own mansions, or in their chambers, one above and another below, still they are in one palace or in one court, every one there in his function serving the king. Hence is known the meaning of the LORD's words: that in his father's house are many mansions, John xiv. 2; and the meaning of the habitations of heaven, and of the heavens of heavens, in the prophets.

That every society is a heaven in a less form, might also be evident from this: that every society is similar to the form in the whole heaven. In the whole heaven those are in the midst who excel the rest; and round about even to the boundaries, in a decreasing order, are those who excel less. The same may also be seen from this: that the LORD leads all who are in the whole heaven, as if they were one angel; in like manner those who are in each society. Hence an entire angelic society sometimes appears as one, in the form of an angel; which also it has been granted to me by the LORD to see. When also the LORD appears in the midst of the angels, He does not then appear encompassed by several, but as one, in the angelic form. Hence it is that the LORD in the Word is called an Angel; and also that an entire society is so called. Michael, Gabriel and Raphael, are only

angelic societies, which are so named from their functions.

As an entire society is a heaven in a less form, so likewise an angel is a heaven in the least form: for heaven is not out of the angel, but within him; for his interiors, which are of his mind, are disposed into the form of heaven, thus for the reception of all things of heaven which are out of him. He receives these things also according to the quality of the good which is in him from the LORD: hence an angel is also a heaven.

It can never be said, that heaven is out of any one, but within; for every angel receives the heaven which is out of him, according to the heaven which is within him. Hence it is manifest how much he is deceived, who believes that to come into heaven is only to be elevated among the angels, whatsoever he may be as to his interior life; thus that heaven may be given to every one from immediate mercy; when yet, unless heaven be within any one, nothing of the heaven which is without flows in and is received.

Because all receive the heaven which is without according to the heaven which is within them, therefore in like manner they receive the LORD, because the Divine of the LORD makes heaven. Consequently, when the LORD presents Himself in any society, He appears there according to the quality of the good in which the society is, thus not in the same manner in one society as in another; not that the dissimilitude is in the LORD, but in those who see Him from their own good, thus according to that good. They are also affected at the sight of Him according

to the quality of their love: those who love Him inmostly are inmostly affected; those who love Him less are less affected; the evil who are out of heaven are tortured at his presence. When the LORD appears in any society, He appears there as an Angel; but He is distinguished from others by the Divine which shines through Him.

Heaven also is, wherever the LORD is acknowledged, believed and loved. The variety of the worship of Him, from the variety of good in one society and another, does not bring harm, but it brings advantage; for the perfection of heaven is thence. That the perfection of heaven is thence, can hardly be explained so as to be comprehended, unless the terms commonly used in the learned world be called in aid, and it be shown by them how one thing which is perfect is formed of various parts.

Every whole exists from various parts; for a whole which is not from various parts is not anything; it has not a form, and therefore not any quality. But when a whole exists from various parts, and the various parts are in a perfect form, in which each one joins itself to another in friendly agreement in a series, then it has a perfect quality. Heaven also is a one from various parts, arranged into a most perfect form; for the heavenly form is the most perfect of all forms. That all perfection is thence, is manifest from all beauty, pleasantness, and agreeableness, which affect the senses as well as the mind: for these exist and flow from the agreement and harmony of several concordant and harmonious parts, whether in coexistent or successive order, and not from any one thing alone.

Hence it is said, that variety delights, and it is known that the delight is according to the quality of the variety. From these things it may be seen, as in a mirror, how perfection even in heaven results from things various; for from the things which exist in the natural world, may be seen as in a mirror the things which are in the spiritual world.

The same may be said of the church as of heaven: for the church is the LORD'S heaven upon earth. There are also many of them, and yet each one is called a church, and also is a church, so far as the good of love and of faith reigns therein. The LORD also there makes one out of various parts, thus out of many churches one church. The same may also be said about a man of the church in particular, as of the church in general; namely, that the church is within man, and not out of him, and that every man in whom the LORD is present in the good of love and of faith, is a church. The same may also be said of a man in whom the church is, as of an angel in whom heaven is, that he is a church in the least form, as an angel is a heaven in the least form; and farther, that a man in whom the church is, equally as an angel, is a heaven: for man was created that he might come into heaven, and become an angel: wherefore he who has good from the LORD, is a man-angel.

I am permitted to relate what man has in common with an angel, and what he has more than the angels. *Man has in common with an angel:* That his interiors equally are formed into the image of heaven, and also that he becomes an image of heaven as far as he is in the good of love and of faith. *Man has more than the*

angels: That his exteriors are formed into the image of the world; and that so far as he is good, the world with him is subordinate to heaven and serves it, and that then the LORD is present with him in both as in his heaven; for He is in his divine order every where, for GOD is order.

Lastly, it is to be related, that he who has heaven in himself, not only has heaven in his greatest or general things, but also in his least or particular things: and that the least things in him bear the image of the greatest. This comes from the fact, that every one is his own love, and is the quality of his reigning love. That which reigns flows into all the particulars, and disposes them, and every where induces a likeness of itself. In the heavens love to the LORD is the reigning love, because the LORD there is loved above all things. Hence the LORD is there the all in all. He flows into all and every one, disposes them, and puts on them a likeness of Himself, and causes heaven to be where He is. Hence an angel is a heaven in the least form, a society in a greater, and all the societies taken together in the greatest.

VIII.

THE UNIVERSAL HEAVEN IN ONE COMPLEX, RESEMBLES ONE MAN.

THAT heaven in the whole complex resembles one man, is an arcanum not yet known in the world; but in the heavens it is very well known. To know this, and the specific and particular things about it, is the chief article of the intelligence of the angels. On this also depend many more things, which, without this, as their common principle, would not enter distinctly and clearly into the ideas of their mind. Because they know that all the heavens, together with their societies, resemble one man, therefore also they call heaven THE GREATEST and THE DIVINE MAN; DIVINE from this, that the Divine of the LORD makes heaven.

That celestial and spiritual things are arranged and conjoined into that form and into that image, those cannot perceive who have not a just idea of spiritual and celestial things. They think that the terrestrial and material things, which compose the ultimate of man, make him, and that without these man is not man. But let them know that man is not man from those things, but from this, that he can understand truth and will good: these are the spiritual and celestial things which make man. Man also knows, that every one is a man according to the quality of the understanding and of the will: and he may also know,

that his terrestrial body is formed to serve these faculties in the world, and to perform uses conformable to them in the ultimate sphere of nature. Therefore also the body acts not of itself, but is actuated altogether in obedience to the nod of the understanding and of the will, insomuch, that whatever a man thinks, he speaks with the tongue and mouth, and whatever he wills, he does with the body and its members; so that the understanding and the will are the agent, and not the body of itself. Hence it is manifest, that the things of the understanding and of will make the man; and that they are in a similar form, because they act into the most minute particulars of the body, as an internal into an external: man therefore from them is called an internal and spiritual man. Heaven is such a man, in the greatest and most perfect form.

Because heaven is such, therefore also it is ruled by the LORD as one man, and thence as one: for it is known, that although man consists of an innumerable variety of things, as well in the whole as in part, — *in the whole*, of members, organs, and viscera, *in part*, of series of fibres, nerves, and blood-vessels, — thus of members within members, and of parts within parts, yet still man, when he acts, acts as one. Such also is heaven under the auspices and guidance of the LORD.

So many various things in man act as one, because there is not anything there which does not do something for the common weal, and perform a use. The whole performs use to its parts, and the parts perform use to the whole, for the whole is from the parts, and the parts constitute the whole: wherefore they provide for each other, they have respect to each other, and

are conjoined in such a form, that all and each have reference to the whole and to its good. Hence it is that they act as one. Similar are the consociations in the heavens; they are conjoined there according to uses in a similar form; wherefore those who do not perform use to the whole, are cast out of heaven, because they are things heterogeneous. To perform use, is to will well to others for the sake of the common good; and not to perform use, is to will well to others, not for the sake of the common good, but for the sake of self. The latter are those who love themselves above all things; but the former are those who love the LORD above all things. Hence it is, that those who are in heaven act as one, but this not from themselves, but from the LORD; for they regard Him as the One only Source of all things; and his kingdom as the community, which is to be regarded. This is meant by the words of the LORD: Seek ye first the kingdom of GOD, and his righteousness, and all things shall be added unto you. Matt. vi. 33. To seek his righteousness is to seek his good. Those who in the world love the good of their country more than their own, and the good of their neighbor as their own, are those who in the other life love and seek the kingdom of the LORD, for there the kingdom of the LORD is in the place of their country: and those who love to do good to others, not for the sake of themselves, but for the sake of good, love the neighbor; for in the other life good is the neighbor. All those who are such, are in the GRAND MAN, that is, Heaven.

IX.

EVERY SOCIETY IN THE HEAVENS RESEMBLES ONE MAN.

SEVERAL times I have been permitted to see that every society of heaven resembles one man, and also is in the likeness of a man. I have also been permitted to see that an entire angelic society appears as one in the human form, when the LORD is visibly present among them. Still the form of each society differs from the others. They differ like the faces of different individuals of the same family, and for a similar reason: that is, they differ according to the varieties of good in which they are, and which forms them. The societies which are in the midst of the inmost or supreme heaven are in the most perfect and beautiful human form.

It is worthy of remark, that the greater number in a society in heaven, and the more they act as one, the more perfect is its human form: for variety disposed into a heavenly form produces perfection, and variety is given where there are many. Every society of heaven also increases in number daily, and as it increases it becomes more perfect; thus not only is the society perfected, but also heaven in general, because societies constitute heaven. Since heaven is perfected by increasing numbers, it is manifest how much those are deceived, who believe that heaven may be closed from fulness; when yet the contrary is true, namely,

that it is never closed, and that a greater and greater fulness perfects it; wherefore the angels desire nothing more earnestly than that new angelic guests may come to them.

There is this perpetual likeness to the human form because in the heavens the goods of all are from one love, thus from one origin: the one love, from which is the origin of all the goods there, is love to the LORD from the LORD. Hence it is, that the whole heaven is a likeness of Him in general, every society in a less general sense, and every angel in particular.

X.

EVERY ANGEL IS IN A PERFECT HUMAN FORM.

AS Heaven is a man in the greatest form, and a society of heaven in a less form, so an angel is a man in the least form; for in the most perfect form, such as the form of heaven is, there is a likeness of the whole in a part, and of a part in the whole. This is because heaven is a communion; for it communicates all its own to every one, and every one receives all that he has from that communion: an angel is a receptacle, and thence a heaven in the least form. Man also, as far as he receives heaven, is likewise so far a receptacle, is a heaven, and is an angel. This is described thus in the Apocalypse: He measured the wall of the holy Jerusalem, a hundred and forty-four cubits,

the measure of *a man*, which is that *of an angel.* xxi. 17. Jerusalem there is the church of the LORD, and in a more eminent sense heaven.

But to proceed now to experience: I have seen a thousand times that angels are human forms or men. For I have spoken with them as man with man, sometimes with one, sometimes with several in company; nor have I seen in their form anything different from the form of man; and I have repeatedly wondered that they were such. And lest it should be said that it was a fallacy, or a vision of fantasy, I have been permitted to see them in full wakefulness, or when I was in the exercise of every sense of the body, and in a state of clear perception. Frequently also I have told them, that men in the Christian world are in such blind ignorance about angels and spirits, that they believe them to be minds without form, and pure thoughts, about which they have no other idea, than as of something ethereal in which there is something vital; and because they thus ascribe to them nothing of man, except a thinking principle, they believe that they do not see, because they have no eyes, do not hear because they have no ears, and do not speak because they have not a mouth and tongue. To these things the angels said, that they knew that there was such a belief with many in the world, and that it reigned with the learned, and also, what they wondered at, with the priests. Moreover, they said that the simple in faith and heart do not have this idea about angels, but think of them as men of heaven, because they have not extinguished by erudition what was implanted in them from heaven: nor do they com-

prehend anything without a form. Hence it is, that the angels in temples, whether carved or painted, are always represented as men. Of what is implanted from heaven, they said, that it is the Divine flowing in with those who are in the good of faith and of life.

From all my experience, which now is of many years, I can say and affirm, that angels as to their form are altogether men; that they have faces, eyes, ears, a breast, arms, hands, feet; that they see and hear each other, and converse together; in a word, that nothing at all is wanting to them, which belongs to man, except that they are not clothed with a material body. I have seen them in their own light, which exceeds by many degrees the meridian light of the world; and in it all things of their face were seen more distinctly and clearly than the faces of the men of the earth. I have also been permitted to see an angel of the inmost heaven: he had a brighter and more resplendent face than the angels of the lower heavens; I surveyed him, and his form was human in all perfection.

But it is to be known that the angels cannot be seen by man with the eyes of his body, but with the eyes of the spirit which is in man, because the spirit is in the spiritual world, and all things of the body are in the natural world. Like sees like, because from like. Moreover, every one knows that the organ of the sight of the body, which is the eye, is so gross, that it does not even see the smaller things of nature, except by means of optical glasses; much less then, those things which are above the sphere of nature, as are all the things which are in the spiritual world. But yet these things are seen by man, when he is

withdrawn from the sight of the body, and when the sight of his spirit is opened; which also is done in a moment, when it pleases the LORD that they should be seen; and then man knows no otherwise than that he sees them with the eyes of the body. Thus angels were seen by Abraham, Lot, Manoah, and the prophets. Thus also the LORD was seen after the resurrection by the Disciples. In like manner also, angels have been seen by me. Because the Prophets saw thus, therefore they were called Seers, and men whose eyes were open. 1 Sam. ix. 9; Num. xxiii. 3. And making them see thus, was called opening their eyes, as was done to Elisha's servant; of whom we thus read: *Elisha praying, said, Jehovah, open I pray his eyes, that he may see; and Jehovah opening the eyes of his servant, he saw that, lo! the mountain was full of horses and chariots of fire, around Elisha.* 2 Kings vi. 17.

XI.

IT IS FROM THE DIVINE HUMANITY OF THE LORD THAT HEAVEN IN THE WHOLE AND IN EVERY PART RESEMBLES A MAN.

THAT it is from the Divine Humanity of the LORD, that heaven in the whole and in every part resembles a man, follows as a conclusion from all those things which have been said and shown in the preceding articles.

The angels who are in the heavens never perceive the Divinity under any other form than the human; and what is wonderful, those who are in the superior heavens cannot think otherwise of the Divinity. They are brought into this necessity of thinking, from the Divine itself which flows in, and also from the form of heaven, according to which their thoughts extend themselves around: for every thought which the angels have, extends into heaven, and according to this extension they have intelligence and wisdom. Hence it is, that all who are there acknowledge the LORD, because the Divine Humanity is in him alone.

Inasmuch as the angels perceive not an invisible Divinity, which they call a Divinity without form, but a visible Divinity in the human form, therefore it is common with them to say that the LORD alone is Man, and that they are men from Him, and that every one is a man so far as he receives Him. By receiving the LORD, they understand receiving good and truth, which are from Him, since the LORD is in his good and in his truth. This also they call wisdom and intelligence. They say, that every one knows that intelligence and wisdom make the man, and not the face without them. That it is so, appears also from the angels of the interior heavens. They, because they are in good and truth from the Lord, and thence in wisdom and intelligence, are in the most beautiful and perfect human form; and the angels of the lower heavens in a form less perfect and less beautiful. But it is the opposite in hell. Those who are there, in the light of heaven scarcely appear as men, but as monsters; for they are in the evil and the false, and not in

good and truth, and thence they are in the opposites of wisdom and intelligence; wherefore also their life is not called life, but spiritual death.

Because heaven in the whole and in part resembles a man, from the Divine Humanity of the LORD, therefore the angels say that they are in the LORD, and some that they are in His body, by which they mean that they are in the good of His love; as also the LORD himself teaches, saying: "Abide in Me and I in you; as the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in Me; for without Me ye can do nothing. Abide in my love; if ye keep my commandments, ye will abide in my love." John xv. 4 to 10.

The ancients had the idea that the Divine is Human, as is evident from the appearances of the Divine before Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others; who, although they saw GOD as a man, still adored Him as the GOD of the universe, calling Him the GOD of heaven and earth, and JEHOVAH. That it was the LORD who was seen by Abraham, He himself teaches in John, chap. viii. 56; that it was He also who was seen by the rest, is manifest from the words of the LORD: *That no one hath seen the Father and his shape, and heard his voice*: John i. 18; v. 37.

XII.

THERE IS A CORRESPONDENCE OF ALL THINGS OF HEAVEN WITH ALL THINGS OF MAN.

AT the present day the nature of Correspondence is unknown. This ignorance is from several causes. The primary cause is, that man has removed himself from heaven by the love of self and of the world: for he who loves himself and the world above all things, looks to no other than worldly things, because they gratify the external senses and delight the genius: and not to spiritual things, because these gratify the internal senses and delight the mind. Wherefore they cast these things away from them, saying that they are too high to be objects of thought. The Ancients did otherwise. To them the Science of Correspondences was the chief of all sciences. By this also they acquired intelligence and wisdom; and those who were of the church had by it communication with heaven; for the Science of Correspondences is an Angelic Science. The most ancient people, who were celestial men, thought from Correspondence itself, like the angels; therefore also they spoke with angels; and therefore the LORD was often seen by them, and instructed them. But at this day this science is so entirely lost, that the nature of Correspondence is unknown.

Without knowing what correspondence is, nothing can be clearly known of the spiritual world, nor of its

influx into the natural world, nor even what the spiritual is in respect to the natural; nor can anything be clearly known of the spirit of man, which is called the soul, and of its operation into the body; nor of the state of man after death; therefore the nature and quality of Correspondence must be told; so that the way may be prepared for what follows.

First, the nature of Correspondence shall be explained: The whole natural world corresponds to the spiritual world; not only the natural world in general, but also in every particular: wherefore whatever exists in the natural world from the spiritual, *this* is said to be correspondent. It is to be known, that the natural world exists and subsists from the spiritual world, altogether as an effect from its efficient cause. The natural world, so called, is all that *extense* which is under the sun and receives from it heat and light; and of that world are all the things which thence subsist: but the spiritual world is heaven; and of that world are all things which are in the heavens.

Because man is a heaven and also a world in the least form after the image of the greatest, therefore, man has a spiritual world and a natural world. The interiors, which are of his mind and which refer themselves to the understanding and the will, make his spiritual world; but the exteriors, which are of his body and refer themselves to its senses and actions, make his natural world. Whatever, therefore, exists in his natural world, that is, in his body and its senses and actions, from his spiritual world, that is, from his mind and its understanding and will, is called correspondent.

The quality of correspondence may be seen in man from his face. In the face which has not learned to dissemble, all the affections of the mind stand forth and may be seen in a natural form, as in their type. Hence the face is called the index of the mind. And so it is with man's spiritual world in his natural world. In like manner those things which are of the understanding stand forth in the speech, and those things which are of the will, in the gestures of the body. Those things therefore which are done in the body, whether in the face, or in the speech, or in the gestures, are called correspondences.

From these things also may be seen the nature of the internal man and of the external man: namely, that the internal is the spiritual man, and the external is the natural man; and also that the one is as distinct from the other, as heaven from the world; as also that all things which are done and exist in the external or natural man, are done and exist from the internal or spiritual man.

These things are said about the correspondence of the internal or spiritual man with its external or natural; but in what now follows, we are to treat of the correspondence of the whole heaven with every thing of man.

It has been shown that the universal heaven resembles one man, and that it is a man in image, and that therefore it is called the GRAND MAN. It has also been shown, that thence the angelic societies, of which heaven consists, are arranged as the members, organs, and viscera in man; thus that there are some which

are in the head, some in the breast, some in the arms, and some in each part of them. The societies, therefore, which are in any member there, correspond to the like member in man; as those which are in the head there, correspond to the head in man; those which are in the breast there, correspond to the breast in man; and those which are in the arms there, correspond to the arms in man; and so with the rest. From this correspondence man subsists; for man does not subsist from any other source than from heaven.

It has been shown in a previous article that heaven is distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. The celestial kingdom in general corresponds to the heart, and to all things of the heart in the whole body; and the spiritual kingdom to the lungs, and to all things of them in the whole body. The heart and the lungs also make two kingdoms in man; the heart reigns there by the arteries and veins, and the lungs by the nervous and moving fibres, both of them in every force and action. In every man, in his spiritual world, which is called his spiritual man, there are also two kingdoms, one is of the will and the other is of the understanding; the will reigns by the affections of good, and the understanding by the affections of truth: these kingdoms also correspond to the kingdoms of the heart and of lungs in the body.

In like manner in the heavens: The celestial kingdom is the voluntary of heaven, and there the good of love reigns; and the spiritual kingdom is the in-

tellectual of heaven, and there truth reigns: these correspond to the functions of the heart and the lungs in man. It is from this correspondence, that the heart in the Word signifies the will, and also the good of love, and the breath of the lungs, the understanding, and the truth of faith. Hence also it is, that the affections are ascribed to the heart, although they are not there nor thence.

The correspondence of the two kingdoms of heaven with the heart and the lungs, is the general correspondence of heaven with man; but there is a less general one with each of his members, organs, and viscera.

Hence in the Word, by the members, organs, and viscera, the like things are signified; for all things there signify according to correspondences. The head consequently signifies intelligence and wisdom; the breast, charity; the loins, conjugal love; the arms and hands, the power of truth; the feet, the natural; the eyes, understanding; the nostrils, perception; the ears, obedience; the kidneys, the examination of truth; and so forth. Hence, also, it is, that it is common to say of one who is intelligent and wise, that he has a head; of one who is in charity, that he is a bosom friend; of one who is in perception, that he has a quick scent; of one who is in intelligence, that he has a sharp sight; of one who is in power, that he has long arms; of one who wills from love, that it is from the heart. These and many other things, which are in man's speech, are from correspondence; for such things are from the spiritual world, although man is ignorant of it.

But although all things of man, as to the body,

correspond to all things of heaven, still man is not an image of heaven as to the external form, but as to the internal form; for the interiors of man receive heaven, and his exteriors receive the world. As far therefore as his interiors receive heaven, so far man as to them is a heaven in the least form, according to the image of the greatest; but as far as his interiors do not receive, so far he is not a heaven and an image of the greatest: yet still the exteriors, which receive the world, may be in a form according to the order of the world, and hence in various beauty. For external beauty, which is of the body, derives its cause from the parents, and from formation in the womb, and afterwards is preserved by a common influx from the world: hence it is, that the form of the natural man differs very much from the form of his spiritual man. Several times it has been shown what the spirit of man was in form, and it was seen, that in some who were beautiful and handsome in the face, it was deformed, black, and monstrous, so that you would call it an image of hell, not of heaven; but in some who were not beautiful, that it was well-formed, fair, and angelic. The spirit of man also appears after death, such as it had been in the body, when it lived in the world.

But correspondence extends itself still further than to man; for there is a correspondence of the heavens one with another. To the third or inmost heaven, corresponds the second or middle heaven; and to the second or middle heaven, corresponds the first or ultimate heaven; and this corresponds to the corporeal forms in man, which are called his members,

organs, and viscera. Thus it is the corporeal of man, into which heaven at last terminates, upon which, as upon its basis, it subsists. But this arcanum will be more fully unfolded elsewhere.

But it is to be fully known, that all the correspondence that there is with heaven, is with the Divine Humanity of the LORD, since heaven is from Him and He is heaven, as has been shown in the foregoing articles; for unless the Divine Humanity flowed into all things of heaven, and according to correspondences into all things of the world, neither angel nor man would exist.

Hence again it is manifest, why the LORD became Man, and clothed his Divine with the Humanity, from first to last; that it was because the Divine Humanity, from which heaven existed before the coming of the LORD, was no longer sufficient to sustain all things, because man, who is the basis of the heavens, subverted and destroyed order.

XIII.

THERE IS A CORRESPONDENCE OF HEAVEN WITH ALL THINGS OF THE EARTH.

THE nature of Correspondence was stated in the preceding article; and also it was there shown, that all things of the animal body are correspondences. It is now to be shown in order, that all things of the earth, and in general all things of the world, are correspondences.

All things of the earth are distinguished into three kinds, which are called kingdoms, namely: the animal kingdom, the vegetable kingdom, and the mineral kingdom. The things of the animal kingdom are correspondences in the first degree, because they live; those of the vegetable kingdom are correspondences in the second degree, because they only grow; those of the mineral kingdom are correspondences in the third degree, because they neither live nor grow. The correspondences in the animal kingdom are living creatures of various kinds, both those which walk and creep upon the earth, and those which fly in the air, which are not specifically named here because they are known. The correspondences in the vegetable kingdom are all things which grow and flourish in gardens, forests, fields, and plains, which also are not named, because they too are known. The correspondences in the mineral kingdom are the more noble and the baser metals, precious stones and those which are not precious, and earths of various kinds, and also waters. Besides these, there are also correspondences, which by human industry are prepared from them for use, as food of every kind, garments, houses, edifices, and other things.

The things which are above the earth, as the sun, the moon, the stars; and also those which are in the atmospheres, as clouds, mists, rain, lightnings, thunders, are also correspondences. The things which proceed from the sun, and its presence and absence, as light and shade, heat and cold, are also correspondences; and likewise those which thence exist in

succession, as the seasons of the year, which are called spring, summer, autumn, and winter; and the times of the day, as morning, noon, evening, and night.

In a word, all things which exist in nature, from the least to the greatest, are correspondences. They are correspondences because the natural world, with all things belonging to it, exists and subsists from the spiritual world, and both from the Divine. It is said that it also subsists, because every thing subsists from that from which it exists, for subsistence is perpetual existence; and because not any thing can subsist from itself, but from something prior to itself, thus from the First, from whom therefore if it be separated, it utterly perishes and vanishes.

Every thing is correspondent, which in nature exists and subsists from divine order. The divine good, which proceeds from the LORD, makes divine order; it begins from Him, proceeds from Him through the heavens successively into the world, and is terminated there in ultimates. The things which are according to order there are correspondences; and all things are according to order there, which are good and perfect for use, for every good is good according to use. Form has relation to truth, because truth is the form of good. Hence it is, that all things which are in the whole world, and in the natural kingdom of the world, relate to good and truth.

That all things which are in the world exist from the Divine, and are clothed with such things in nature, that they can be there and perform use, and thus correspond, is manifestly evident from every

thing which appears both in the animal and the vegetable kingdom; in each there are such things as any one, if he thinks interiorly, can see to be from heaven.

But no one at this day can know the spiritual things which are in heaven, to which the natural things which are in the world correspond, except from heaven; since the science of correspondences at this day is entirely lost. The correspondence of spiritual things with natural things I will now illustrate by some examples:

The animals of the earth in general correspond to affections; the gentle and useful to good affections, the fierce and useless to evil affections.

Specifically: Cows and oxen correspond to the affections of the natural mind; sheep and lambs to the affections of the spiritual mind; but fowls, according to their species, correspond to the intellectual things of each mind.

Hence it is, that various animals, as cows, oxen, rams, sheep, she-goats, he-goats, he-lambs, and she-lambs, and also pigeons and turtle-doves, in the Israelitish church, which was a representative church, were received for holy use, and from them sacrifices and burnt-offerings were made: for they corresponded in that use to spiritual things, which were understood in heaven according to correspondences.

Animals also, according to their kind and species, are affections, because they live, and the life of each one is from no other source than from affection and according to it: hence every animal has innate knowledge according to the affection of its life.

Man also is similar to them, as to his natural man, wherefore also he is compared to them in common discourse; as, if gentle, he is called a sheep or a lamb; if fierce, he is called a bear or a wolf; if cunning, a fox or a serpent, and so forth.

There is a like correspondence with the things which are in the vegetable kingdom:

A garden in general corresponds to heaven as to intelligence and wisdom; wherefore heaven is called the garden of God and paradise, and also by man the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth, from which are intelligence and wisdom: therefore the ancients, who were in the science of correspondences, held their holy worship in groves: and hence it is, that in the Word trees are so often named, and heaven, the church, and man are compared to them; as to the vine, the olive, the cedar, and others; and the goods which they do, to the fruits. The food also which is from them, especially that which is from seeds raised in fields, corresponds to the affections of good and truth, because these nourish spiritual life, as earthly food nourishes natural life. Bread consequently in general corresponds to the affection of all good, because more than the rest bread sustains life, and because by it is meant all food.

On account of this correspondence also the LORD calls Himself the bread of life; and also on account of it, bread was in holy use in the Israelitish church; for it was set upon the table in the tabernacle, and called the bread of faces; and also all the divine

worship, which was made by sacrifices and burnt-offerings, was called bread. On account of this correspondence also, the holiest thing of worship in the Christian Church is the Holy Supper, in which there is given Bread and Wine.

How the conjunction of heaven with the world is effected by correspondences, shall also be told in a few words:

The kingdom of the LORD is a kingdom of ends, which are uses; or what is the same, a kingdom of uses, which are ends. Therefore the universe was so created and formed by the Divine, that uses may every where be clothed with such things as to be set forth in act or in effect, in heaven first, and then in the world; thus by degrees and successively even to the ultimates of nature. Hence it is manifest, that the correspondence of natural things with spiritual, or of the world with heaven, is effected by uses, and that uses conjoin; and that the forms with which uses are clothed are so far correspondences, and so far conjunctions, as they are forms of uses.

In the triple natural kingdom of the world, all things which there exist according to order, are forms of uses, or effects formed from use for use; wherefore the things which are there are correspondences. With respect to man, as far as he lives according to divine order, thus as far as in love to the LORD and in charity toward the neighbor, so far his acts are uses in form, and are correspondences, by which he is conjoined with heaven. To love the LORD and the neighbor in general is to perform uses.

Further, it is to be known, that by means of man

the natural world is conjoined with the spiritual man: is the medium of conjunction. For in him there is a natural world, and also there is a spiritual world. Wherefore, as far as man is spiritual, so far he is a medium of conjunction, but as far as he is natural and not spiritual, so far he is not a medium of conjunction. Still there continues, without man as a medium, a divine influx into the world, and also into those things which are from the world with man, but not into his rational.

As all things which are according to divine order correspond to heaven, so all things which are contrary to divine order correspond to hell. All things which correspond to heaven have relation to good and truth; those which correspond to hell, to the evil and the false.

Something shall now be said about the Science of Correspondences, and about its use:

It was said above, that the spiritual world, which is heaven, is conjoined with the natural world by correspondences; thence by correspondences there is given to man communication with heaven, for the angels of heaven do not think from natural things, as man does; wherefore, when a man is in the science of correspondences, he can be conjoined with the angels as to the thoughts of his mind, and thus as to his spiritual or internal man.

That there might be conjunction of heaven with man, therefore, the Word was written by pure correspondences; for all things which are there, correspond. Wherefore, if man were in the Science of Correspondences, he would understand the Word as

to its spiritual sense, and thence it would be given him to know arcana, of which he sees nothing in the sense of the letter. For in the Word there is a literal sense, and there is a spiritual sense: the literal sense consists of things in the world, but the spiritual sense of things in heaven: and because the conjunction of heaven with the world is by correspondences, therefore the Word was so given, that every single thing in it corresponds even to an iota.

I have been instructed from heaven, that the most ancient men on our earth, who were celestial men, thought from Correspondences themselves, and that the natural things of the world which were before their eyes, served them as the means of so thinking; and because they were such, they were consociated with angels and spoke with them; and that thus by them heaven was conjoined with the world. From this, that time was called the golden age; of which it is also said by ancient writers, that the inhabitants of heaven dwelt with men, and had intercourse with them as friends with friends.

But after their time, came those who thought not from Correspondences themselves, but from the Science of Correspondences; and there was conjunction of heaven with man also then, but not so intimate. Their time is called the silver age.

Afterward came those who indeed knew Correspondences, but did not think from the Science of them, because they were in natural good, and not as the former in spiritual good. The time of these was called the copper age.

After their times, man became successively exter-

nal, and at length corporeal, and then the Science of Correspondences was altogether lost, and with it the knowledge of heaven and of most things which are of heaven. They also from correspondence called those ages from gold, silver, and copper, since *gold* from correspondence signifies celestial good, in which were the most ancient people; *silver* spiritual good, in which were the ancients after them; the *copper* natural good, in which was the next posterity; but *iron*, from which the last age was called, signifies hard truth without good.

XIV.

THE SUN IN HEAVEN.

IN Heaven the sun of this world does not appear, nor any thing which is from this sun, because all this is natural; for nature begins from this sun, and whatever is produced by it is called natural. But the spiritual world in which heaven is, is above nature, and altogether distinct from the natural world; neither do they communicate with each other except by correspondences.

But although in heaven the sun of this world does not appear, nor any thing which is from this sun, still there is a Sun there, and light, and heat, and all things that are in the world, and innumerable more, but not from a like origin; for the things

which are in heaven are spiritual, but those which are in the world are natural.

The Sun of heaven is the LORD; the light there is divine truth, and the heat there is divine good, which proceed from the LORD as a sun; from this origin are all things which exist and appear in the heavens. The LORD appears in heaven as a sun, because He is Divine Love, from which all spiritual things exist; it is this Love which shines as a sun.

The LORD appears as a sun, not in heaven, but high above the heavens; neither over the head or in the zenith, but before the faces of the angels, in a middle altitude. He appears to every one according to the quality of the reception of Him; and therefore in one way to those who receive Him in the good of love, and in another to those who receive Him in the good of faith. To those who receive Him in the good of love, He appears as a sun, fiery and flaming according to reception; these are in his celestial kingdom: but to those who receive Him in the good of faith, He appears as a moon, bright and glittering according to reception; these are in his spiritual kingdom.

The nature and magnitude of the divine love may be evident from comparison with the sun of the world, that it is most ardent, and, if you will believe, it is much more ardent than this sun. Wherefore the LORD as a sun does not flow in immediately into the heavens, but the ardor of his love is tempered in the way by degrees; the temperings appear as radiant belts around the sun. And, besides, the angels are veiled over with a thin adapted cloud, lest they

should be injured by the influx. The heavens, therefore, are distant according to reception: the superior heavens, because they are in the good of love, are nearest to the LORD as a sun; but the inferior heavens, because they are in the good of faith, are more remote from Him: but they who are in no good, as those who are in hell, are most remote, and there so far remote, as they are in the opposite to good.

But when the LORD appears in heaven, as He often does, He does not appear encompassed with the sun, but in an angelic form, distinguished from the angels by the Divine beaming through from his face: for He is not there in person, for the LORD in person is constantly surrounded with the sun, but He is present by aspect; for in heaven it is common for them to appear as present in the place where the aspect is fixed or terminated, although it be very far from the place where they actually are. This presence is called the presence of internal sight. I have also seen the LORD out of the sun, in an angelic form, a little beneath the sun on high; and also near, in a like form with the face shining; once also in the midst of the angels, as a flamy beam.

Since the LORD appears in heaven as a sun, from the divine love which is in Him and from Him, therefore also all who are in the heavens, turn themselves constantly to Him; those who are in the celestial kingdom, to Him as a sun; those who are in the spiritual kingdom, to Him as a moon. But those who are in hell, turn themselves to the thick darkness and the darkness which are opposite, thus they turn back from the LORD; for the reason, that all who are in

the hells are in the love of self and the world, thus they are opposite to the LORD. They turn themselves thus, because all in the other life look to those things which reign in their interiors, thus to their loves; and the interiors make the face of an angel and of a spirit; and in the spiritual world the quarters are not determined as in the natural world, but the face determines the quarters. Man also as to his spirit turns himself in like manner; back from the LORD, if he is in the love of self and the world, and to Him, if he is in love to Him and toward the neighbor: but man knows it not, because he is in the natural world, where the quarters are determined according to the rising and setting of the sun.

Because the LORD is the sun of heaven, and all things look to Him, which are from Him, therefore also the LORD is the common centre, from which all things have their direction and determination. And, therefore, also all things which are beneath, as well those which are in the heavens as those which are in the earths, are in His presence and under His auspices.

XV.

LIGHT AND HEAT IN HEAVEN.

THAT there is light in the heavens, those cannot apprehend who think only from nature; when yet in the heavens the light is so great, that it far exceeds

the mid-day light in the world. I have often seen it even in the times of evening and night. In the beginning I wondered, when I heard the angels say, that the light of the world is scarcely other than shade compared with the light of heaven; but since it has been seen, I can testify to it. Its brightness and its splendor cannot be described. The things which I have seen in the heavens were seen in that light; thus more clearly and distinctly than things in the world.

The light of heaven is not natural, like the light of the world, but it is spiritual, for it is from the LORD as the sun, and that sun is divine love, as was shown in the preceding article. What proceeds from the LORD as a sun, in the heavens is called divine truth; yet it is in its essence divine good united with divine truth. Hence the angels have light and heat; light from divine truth, and heat from divine good. Hence it may be evident, that the light of heaven, because from such an origin, is spiritual and not natural; likewise the heat.

Divine truth is light to the angels, because the angels are spiritual, and not natural; the spiritual see from their sun, and the natural from theirs. From divine truth the angels have understanding; and understanding is their internal sight, which flows into their external sight and produces it: hence the things which appear in heaven, from the LORD as a sun, appear in light. Because the origin of light in heaven is thence, therefore it is varied there according to the reception of divine truth from the LORD; or what is the same, according to the intelligence

and wisdom of the angels. It is, therefore, different in the celestial kingdom from what it is in the spiritual kingdom, and different in every society.

The light in the celestial kingdom appears flamy, because the angels who are there receive light from the LORD as a sun; but the light in the spiritual kingdom is white, because the angels who are there receive light from the LORD as a moon. The light also is not the same to one society as to another. It differs also in each society; those there who are in the middle are in greater light, and those around in less. In a word, in the same degrees in which the angels are recipients of divine truth, that is, are in intelligence and wisdom from the LORD, they have light: the angels of heaven are hence called Angels of Light.

Because the LORD in the heavens is divine truth, and divine truth there is light, therefore the LORD in the Word is called the Light, and likewise all truth which is from Him, as in the following places:

Jesus said: I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. John viii. 12. As long as I am in the world I am the light of the world. John ix. 15. Jesus said: Yet a little while the light is with you; walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be sons of light. I have come a light into the world, that every one that believeth in Me may not remain in darkness. John xii. 35, 36, 46. Light hath come into the world, but men have loved darkness rather than light. John iii. 19. John says

of the LORD: He is the true light, which enlighteneth every man. John i. 4, 9. The people who sit in darkness, shall see a great light; and to those who sat in the shadow of death, light hath arisen. Matt. iv. 16. I will give Thee for a covenant of the people, for a light of the nations. Isaiah xlii. 6. I have set Thee for a light of the nations, that Thou mayest be my salvation, even to the end of the earth. Isaiah xlix. 6. The nations that are saved shall walk in His light. Apoc. xxi. 24. Send thy light and thy truth; they shall lead me. Psalm xliii. 3.

In these places and in others, the LORD is called Light, from divine truth which is from Him; the truth itself is likewise called light. Since from the LORD as a sun there is light in the heavens, therefore when He was transfigured before Peter, James, and John, His face appeared as the sun and His garments as the light, glittering and white as snow, such as no fuller on earth can whiten. Mark ix. 3; Matt. xvii. 2. The garments of the LORD appeared so, because they represented divine truth, which is from Him in the heavens. Garments in the Word also signify truths; whence it is said in David: JEHOVAH, Thou clothest Thyself with light as with a garment. Psalm civ. 2.

Something shall now be said about the heat of heaven. The heat of heaven in its essence is love. It proceeds from the LORD as a sun, which sun is the divine love in the LORD and from the LORD, as has been shown in a preceding article: hence it is manifest, that the heat of heaven is equally spiritual

as the light of heaven, because it is from the same origin.

There are two things which proceed from the LORD as a sun: Divine Truth and Divine Good: divine truth stands in the heavens as light, and divine good as heat; but divine truth and divine good are so united, that they are not two, but one. But still with the angels they are separated; for there are angels who receive divine good more than divine truth, and there are those who receive divine truth more than divine good. The former are in the celestial kingdom of the LORD; the latter are in the spiritual kingdom of the LORD. The most perfect angels are those who receive both in a like degree.

The heat of heaven, as the light of heaven, is every where various; different in the celestial kingdom from what it is in the spiritual kingdom, and also different in every society there: it differs not only in degree, but also in quality. It is more intense and purer in the celestial kingdom of the LORD, because the angels there receive the divine good more; it is less intense and pure in the spiritual kingdom of the LORD, because the angels there receive the divine truth more; in each society also it differs according to reception. There is heat also in the hells, but it is unclean.

The heat in heaven is understood by sacred and heavenly fire, and the heat of hell is understood by profane and infernal fire, and by each is understood love: by heavenly fire, love to the LORD and love toward the neighbor, and every affection which is of

those loves; and by infernal fire, the love of self and the love of the world, and every lust which is of those loves. That love is heat from a spiritual origin is manifest from growing warm according to love; for a man is inflamed and grows warm according to its quantity and quality, and its ardor is manifested when it is assaulted. Hence also it is, that it is usual to speak of being inflamed, of growing warm, of burning, boiling, and being on fire, both in reference to the affections which are of the love of good, and also to the lusts which are of the love of evil.

Angels, like men, have an understanding and a will. The light of heaven makes the life of their understanding, because the light of heaven is divine truth, and thence divine wisdom; and the heat of heaven makes the life of their will, because the heat of heaven is divine good, and thence divine love. The veriest life of the angels is from heat, but not from light, except so far as heat is in it. That life is from heat is manifest; for when this is removed, life perishes. It is similar with faith without love, or with truth without good; for truth, which is said to be of faith, is light, and good which is of love, is heat. These things appear more manifest from the heat and light of the world, to which the heat and light of heaven correspond.

From the heat of the world, conjoined with light, all things which are upon the earth are vivified and flourish; they are conjoined in the times of spring and summer: but from light separate from heat, nothing is vivified and flourishes, but all things are

torpid and die: they are not conjoined in the time of winter; heat is then absent, and light continues. From this correspondence Heaven is called Paradise; since truth is there conjoined with good, or faith with love, as light with heat in the time of spring on the earth.

It is said in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was nothing made that was made. In Him was life, and the life was the light of men. He was in the world, and the world was made by Him. And the Word was made flesh, and dwelt among us, and we saw his glory. i. 1, 3, 4, 10, 14. That it is the LORD, who is understood by the Word, is manifest; for it is said that the Word was made flesh: but what is specifically understood by the Word has not yet been known; therefore it shall be told. The Word there is the divine truth, which is in the LORD and from the LORD; wherefore also it is there called light, which is divine truth, as was shown in the preceding part of this article.

That all things were made and created by divine truth, will now be explained. In heaven divine truth has all power, and without it there is none at all. All the angels are called powers from divine truth; and also as far as they are receptions or receptacles of it, so far they are powers; by it they prevail over the hells, and over all who oppose themselves. A thousand enemies cannot there sustain one ray of the light of heaven, which is divine truth. Because the angels are angels from the reception of divine truth,

it follows that the whole heaven is from nothing else; for heaven consists of angels. That there is so great power in divine truth, those cannot believe who have no other idea of truth than as of thought or of speech, in which there is no power in itself, except so far as others do it from obedience: but divine truth has power in itself, and such power, that by it heaven was created, and the world was created, with all things that are in them. The power in Divine Truth may be illustrated by two comparisons, namely, by the power of truth and good in man, and by the power of light and heat from the sun in the world.

By the power of truth and good in man: All things whatever that man does, he does from the understanding and the will; from the will he acts by good, and from the understanding by truth: for all things which are in the will have relation to good, and all things which are in the understanding have relation to truth: from them, therefore, man actuates the whole body, and thousands of things there at the same time rush spontaneously at their nod and pleasure. Hence it is manifest, that the whole body is formed to be submissive to good and truth, consequently is formed from good and truth.

By the power of heat and light from the sun in the world: All things which grow in the world, as trees, crops, flowers, grasses, fruits, and seeds, exist from nothing else than by the heat and light of the sun; hence it is manifest, what power of producing there is in them. What power then must there be in the divine light which is divine truth, and in the divine heat which is divine good! From these, because heaven

exists the world also exists; for the world exists through heaven, as has been shown in what precedes.

From these things it may be evident how it is to be understood, that all things were made by the Word, and that without it nothing was made that was made; and that also the world was made by Him; namely, by Divine Truth from the LORD. Hence also it is, that in the book of Genesis light is first spoken of, and in what follows, the things which are from light. Gen. i. 3, 4. And hence also it is, that all things in the universe, both in heaven and in the world, in order that they may be anything, must have relation to good and truth, and to their conjunction.

Because the LORD as a sun is divine love, and divine love is divine good itself, therefore the Divine which proceeds from Him, which is his Divine in heaven, is called for the sake of distinction divine truth, although it is divine good united with divine truth. It is this divine truth which is called the Holy Spirit proceeding from Him.

XVI.

THE FOUR QUARTERS IN HEAVEN.

IN heaven, as in the world, there are four quarters, the east, the south, the west, and the north, in both cases determined by their sun; in heaven by the sun

of heaven, which is the LORD; in the world by the sun of the world; but still there are great differences.

THE FIRST difference is this: In the world it is called the south where the sun is in its greatest altitude above the earth; the north, where it is in the opposite point below the earth; the east where the sun rises at the equinoxes; and the west where it then sets: thus in the world all the quarters are determined from the south. But in heaven it is called the east where the LORD appears as a sun; opposite is the west, to the right in heaven is the south, and to the left is the north there; and this in every turning of their face and body: thus in heaven all the quarters are determined from the east. It is called the east when the LORD appears as a sun, because all *origin* of life is from Him as a sun; and also, as far as heat and light, or love and intelligence, are received with the angels from Him, so far the LORD is said to *arise* with them. Hence also it is, that the LORD in the Word is called the East.*

ANOTHER difference is this: To the angels the east is always in front, the west behind, the south to the right, and the north to the left. But because this can with difficulty be comprehended in the world, for the reason that man turns his face to every quarter, therefore it will be explained:

The whole heaven turns itself to the LORD as to its common centre; hence all the angels turn themselves thither. That all direction in the earth also is

* See Note B.

to a common centre is known: but the direction in heaven differs from the direction in the world, that in heaven the face is turned to the common centre, but in the world the feet. The direction in the world is called centripetal force, and also gravitation. The interiors of the angels are also actually turned forwards; and because the interiors present themselves in the face, therefore the face determines the quarters.

The angels, in like manner as men, turn and bend their faces and their bodies every way; but still they always have the east before their eyes. But the turnings of the angels are not as the turnings of men, for they are from another origin: they appear indeed alike, but still they are not alike. The reigning love is the origin; from it are all determinations with angels and with spirits; for, as was said just above, their interiors are actually turned to their common centre, thus in heaven to the LORD as a sun: wherefore, because the love is continually before their interiors, and the face exists from the interiors, for it is their external form, therefore that love which reigns is always before the face; in the heavens, therefore, it is the LORD as a sun, because it is He from whom they have love. And because the LORD Himself is in his own love with the angels, therefore it is the LORD who causes them to look to Him, whithersoever they turn themselves. Inasmuch as the LORD is constantly before the face of the angels, therefore also it is said in the world, that those who believe in GOD and love Him have GOD before their eyes and face, and look to Him, and that they see Him.

That man speaks thus, is from the spiritual world; for thence are many things in human speech, although man does not know their origin.

The inhabitants of the heavens are distributed into the several quarters according to their state. In the east and west dwell those who are in the good of love; in the east, those who are in the clear perception of it, in the west those who are in the obscure perception of it; in the south and north, dwell those who are in wisdom thence; in the south, those who are in the clear light of wisdom, in the north, those who are in the obscure light of wisdom. The angels who are in the spiritual kingdom of the LORD dwell in like manner as those who are in his celestial kingdom, yet with a difference according to the good of love and the light of truth from good: for the love in the celestial kingdom is love to the LORD, and the light of truth thence is wisdom: but in the spiritual kingdom there is love toward the neighbor, which is called charity, and the light of truth thence is intelligence, which also is called faith.

In a similar manner the angels in each society of heaven have their habitations arranged. In the east those who are in a greater degree of love and charity, in the west those who are in less; in the south those who are in greater light of wisdom and intelligence, in the north those who are in less. They dwell thus distinct, because each society resembles a heaven, and also is a heaven in a less form. A similar order prevails in their assemblies. They are brought into

this order from the form of heaven, from which every one knows his place. It is provided also by the LORD, that in each society there should be some of every kind, in order that the form of heaven may be every where similar. But still the arrangement of the whole heaven differs from the arrangement of a society, as the whole differs from a part; for the societies which are in the east excel the societies which are in the west, and those which are in the south excel those which are in the north.

Hence it is, that the quarters in the heavens signify the things which characterize those who dwell there; namely, the east love and its good in clear perception; the west those things in obscure perception; the south wisdom and intelligence in clear light; and the north those things in obscure light. And because such things are signified by these quarters, therefore like things are signified by them in the internal or spiritual sense of the Word; for the internal or spiritual sense of the Word is altogether according to the things which are in heaven.

It is the contrary with those who are in the hells. Those who are there do not look to the LORD as a sun or as a moon, but backward from the LORD to that thick darkness which is in the place of the sun of the world, and to the darkness which is in the place of the moon of the earth; those who are called *genii*, to the thick darkness which is in place of the sun of the world, and those who are called spirits, to the darkness which is in place of the moon of the earth. Hence their quarters are opposite to the quarters of heaven: the east to them is where that

thick darkness and darkness is; the west to them is where the sun of heaven is; the south to them is on the right, and the north on the left; and this too in every turning of their body: nor can they be otherwise, because all direction of their inferiors, and thence all determination, tends and strives thither.

XVII.

THE CHANGES OF STATE OF THE ANGELS IN HEAVEN.

BY the changes of state of the angels are understood their changes as to love and faith, and thence as to wisdom and intelligence; thus as to the states of their life. States are predicated of life, and of those things which belong to the life; and because angelic life is the life of love and faith, and thence of wisdom and intelligence, therefore states are predicated of these, and are called states of love and faith, and states of wisdom and intelligence. How these states with the angels are changed shall now be told.

The angels are not constantly in the same state as to love, and thence neither in the same as to wisdom, for all their wisdom is from love and according to love: sometimes they are in a state of intense love, sometimes in a state of love not intense; it decreases by degrees from its greatest to its least. When they

are in the greatest degree of love, then they are in the light and heat of their life, or in their clear and delightful state; but when they are in the least degree, then they are in shade and cold, or in their obscure and undelightful state: from the last state they return again to the first, and so on: these changes succeed one after another, with variety.

These states follow each other like the variations of the state of light and shade, of heat and cold; or like morning, mid-day, evening, and night, every day in the world, with a perpetual variety through the year. They correspond also, the morning to the state of their love in clearness, the mid-day to the state of their wisdom in clearness, the evening to the state of their wisdom in obscurity, and the night to the state of no love and wisdom. But it is to be known, that there is not a correspondence of night with the states of life of those who are in heaven, but there is a correspondence of the twilight which is before the morning; the correspondence of night is with those who are in hell. It is from this correspondence that, in the Word, the day and the year signify states of life in general; heat and light, states of love and of wisdom; morning, the first and highest degree of love; mid-day, wisdom in its light; evening, wisdom in its shade; twilight, the obscurity which precedes the morning; but night, the absence of love and of wisdom.

With the state of the interiors, which are of the love and wisdom of the angels, are changed also the states of various things which are about them and which appear before their eyes; for the things which

are without them acquire an appearance according to the things which are within them.

Every angel undergoes and passes through such changes of state, and likewise every society in general, but still with variety, because they differ in love and in wisdom; for those who are in the midst are in a more perfect state than those who are around even to the borders. But it would be tedious to mention the differences; for every one undergoes changes according to the quality of his love and his faith: hence it is that one is in his clear and delightful state, when another is in his obscure and undelightful state; and this at the same time within the same society; and also in one society otherwise than in another, and in the societies of the celestial kingdom, otherwise than in the societies of the spiritual kingdom. The differences of the changes of their state in general are like the variations of the state of days in one climate and another on the earth; for there are some on the earth who have morning when others have evening, and likewise some who have heat when others have cold, and *vice versa*.

I have been informed from heaven why such changes of state are there; the angels said that there were several reasons:

The *first* is, that the delight of life and of heaven, which they have from love and wisdom, which are from the LORD, would by degrees lose its value, if they were continually in it; as is the case with those who are in the enjoyment of delights and pleasures without variety.

Another cause is, that they as well as men have a

proprium, and that this is to love themselves; and that all who are in heaven are withheld from their proprium, and as far as they are withheld from it by the LORD, so far they are in love and wisdom; but so far as they are not withheld, they are in the love of self; and because every one loves his own proprium and is attracted by it, that they have changes of state, or successive alternations.

A *third* cause is, that by these changes they are perfected, since they thus become accustomed to be held in the love of the LORD, and to be withheld from the love of self; and also that the perception and sensation of good becomes more exquisite by the alternations of what is delightful and undelightful.

They added, that the LORD does not produce the changes of their state, because the LORD as a sun always flows in with heat and light, that is, with love and wisdom, but that they themselves are the cause, because they love their proprium, which continually withdraws them. This was illustrated by a comparison with the sun of the world, that the cause of the changes of the state of heat and cold, and of light and shade, every year and every day, is not in it, because it stands immovable, but that the cause is in the earth.

It has been shown to me how the LORD appears as a sun to the angels in the celestial kingdom in their first state, how in the second, and how in the third. The LORD was seen as a sun, at first red and glittering in such splendor that it cannot be described: it was said that the LORD as a sun appears such to the angels in their first state. Afterwards there was

seen a great obscure belt around the sun, by means of which the first red and glittering appearance, from which it shone so much, began to grow dull: it was said that the sun appears so to them in the second state. Then the belt seemed to grow more obscure, and the sun thence to seem less glowing, and this by degrees, until at length it became as white: it was said that the sun appears so to them in the third state. Afterwards this white orb was seen to proceed to the left, toward the moon of heaven, and to add itself to her light, from which the moon then shone forth beyond its usual measure: it was said that this was the fourth state to those who are in the celestial kingdom, and the first to those who are in the spiritual kingdom, and that the changes of state in each kingdom thus alternate in turns, yet not in the whole, but in one society after another; also that these turns are not stated, but come upon them later or sooner, without their knowing it. They said further that the sun is not so changed in itself, nor does it so advance, but that still it appears so according to the successive progressions of states with them; since the LORD appears to every one according to the quality of his state, thus glowing to them when they are in intense love, less glowing, and at length white, when the love decreases; and that the quality of their state was represented by the obscure belt, which induced upon the sun those apparent variations as to flame and light.

When the angels are in the last state, which is when they are in their proprium, they begin to become sad: I have spoken with them when they were in this

state, and have seen the sadness: but they said, that they were in the hope soon to return to the pristine state, and thus as it were again into heaven; for it is heaven to them to be withheld from their proprium.

XVIII.

TIME IN HEAVEN.

ALTHOUGH all things have succession and progression in heaven as in the world, still the angels have neither notion nor idea of time and space; insomuch that they do not at all know the meaning of these terms. We shall now speak of time in heaven, and of space below in its proper article.

All things successively advance with the angels as in the world, so much so that there is no difference; still they do not know what time is. This is because in heaven there are no years and days, but changes of state.

There are times in the world, because the sun there appears successively to advance from one degree to another, thus making the times which are called the seasons of the year; and moreover it revolves around the earth and makes the times which are called the times of day. Both of these changes occur at stated intervals. It is otherwise with the sun of heaven: this does not, by successive progressions and revolutions, make years and days, but to appearance

changes of state, and these not by stated alternations, as was shown in the preceding article. Hence it is, that the angels cannot have any idea of time, but in its place an idea of state.

Of the things which are proper to time, they have no knowledge, as what a year is, a month, a week, a day, an hour, to-day, to-morrow, yesterday. When the angels hear these things from man, (for angels are always adjoined to man by the LORD,) then instead of them they perceive states, and such things as are of state; thus the natural idea of man is turned into a spiritual idea with the angels. Hence it is, that times in the Word signify states, and that those things which are proper to time, signify spiritual things corresponding to them.

It is similar with all things which exist from time; as with the four seasons of the year, which are called spring, summer, autumn, and winter; with the four times of the day, which are called morning, noon, evening, and night; and with the four ages of man, which are called infancy, youth, manhood, and old age; and with all other things which exist from time, or succeed according to time. In thinking of them, man thinks from time, but an angel from state, wherefore what is in them from time with man is turned into the idea of state with an angel: spring and morning are turned into the idea of a state of love and wisdom, such as they are, in the first state with the angels; summer and noon are turned into the idea of love and wisdom, such as they are, in the second state; autumn and evening, such as they are, in the third; night and winter into the idea of a state such

as is in hell: Hence it is, that similar things are signified by these times in the Word. Hence it appears how the natural things which are in the thought of man, become spiritual with the angels who are with man.

Inasmuch as the angels have no idea of time, therefore their idea of eternity differs from the ideas of men on the earth. The angels by eternity perceive infinite state, but not infinite time. I was once thinking about eternity, and by the idea of time I could perceive what *to eternity* was, namely, without end, but I could not perceive what *from eternity* was, thus neither what GOD had done from eternity before creation. When anxiety thence arose in me, I was elevated into the sphere of heaven, and thus into the perception in which the angels are about eternity; and then I was enlightened to see that eternity must not be thought of from time, but from state; and then I perceived what is meant by "*from eternity*."

The angels who speak with men never speak by the natural ideas proper to man, all of which are from time, from space, from the material, and from things analogous to them; but they speak by spiritual ideas, all of which are from states and their various changes within and without the angels. But still angelic ideas, which are spiritual, when they flow in with men, are turned in a moment and of themselves into the natural ideas proper to man, corresponding altogether to spiritual ideas: that it is so the angels do not know, nor do men: such also is all influx of heaven with man.

The natural man may believe that he would have

no thought, if the ideas of time, of space, and of things material, were taken away; for upon these is founded all the thought which man has. But let him know, that the thoughts are limited and confined in proportion as they partake of time, of space, and of what is material; and that they are not limited, and are extended, in proportion as they do not partake of these things; since the mind is so far elevated above the things corporeal and worldly. Hence the angels have wisdom, which is called incomprehensible, because it does not fall into ideas which consist merely of things corporeal and worldly.

XIX.

REPRESENTATIVES AND APPEARANCES IN HEAVEN.

THE man who thinks only from natural light cannot comprehend that there is any thing in heaven similar to what is in the world; and this because from that light he had thought and confirmed himself, that the Angels are only *Minds*, and that minds are as it were ethereal spectres, and hence that they do not have senses as man has, thus that they have no eyes, and if no eyes, then no objects of sight: when yet the angels have all the senses that man has, yea, much more exquisite; the light also, by which they see, is much brighter than the light by which man sees.

What those things are which appear to the angels in the heavens cannot be described in a few words. For the most part they are like the things on the earth, but more perfect as to form, and of greater abundance. That there are such things in the heavens may be evident from those which were seen by the prophets: as the things seen by Ezekiel belonging to the new temple and the new earth, which are described from chap. xl. to xlviii.; and by Daniel, from chap. vii. to xii.; by John, from the first chapter of the Apocalypse to the last; and by others as we learn both in the historical and prophetical parts of the Word. Such things were seen by them when heaven was open to them, and heaven is said to be opened, when the interior sight, which is the sight of man's spirit, is opened. For the things which are in the heavens cannot be seen by the eyes of man's body, but by the eyes of his spirit; and when it pleases the LORD, these are opened, when man is withdrawn from the natural light in which he is from the senses of the body, and is elevated into spiritual light, in which he is from his spirit. In that light I have seen the things which are in the heavens.

But the things which appear in the heavens, although they are in great part similar to those which are on the earth, still they are not similar as to essence; for the things which are in the heavens exist from the sun of heaven, and those which are on the earth from the sun of the world: the things which exist from the sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.

The things which exist in the heavens do not exist

in the same manner as those which exist on earth. All things in the heavens exist from the LORD, according to correspondences with the interiors of the angels. For the angels have both interiors and exteriors: the things which are in their interiors all have relation to love and faith, thus to the will and to the understanding; for the will and the understanding are their receptacles; but the exteriors of the angels correspond to their interiors.

When it has been given me to be in company with angels, I have seen the things which are there altogether as those which are in the world; and so perceptibly, that I knew no otherwise than that I was in the world, and there in a palace of a king: I also spoke with them as man with man.

Since all things which correspond to the interiors also represent them, therefore they are called REPRESENTATIVES; and because they are varied according to the state of the interiors with them, therefore they are called APPEARANCES; although the things which appear before the eyes of the angels in the heavens, and are perceived by their senses, appear and are perceived as much to the life, as the things which are on the earth appear to man; yea, much more clearly, distinctly, and perceptibly. The appearances which are thence in the heavens are called *real appearances*, because they exist really. There are also appearances not real, which are of those things that indeed appear, but do not correspond to the interiors.

To show what those things are which appear to the angels according to correspondences, I will here adduce one thing for the sake of illustration. To

those who are in intelligence, there appear gardens and paradises, full of trees and flowers of every kind. The trees there are planted in the most beautiful order, combined into arbors, through which are arched entrances, and around which are walks; all of such beauty that they cannot be described. Those who are in intelligence also walk there, and gather flowers, and weave garlands, with which they adorn infants. There are also species of trees and flowers there, which are no where seen nor can exist in the world. On the trees also there are fruits, according to the good of love characterizing the intelligent. They see such things because a garden and paradise, and also fruit-trees and flowers, correspond to intelligence and to wisdom. That such things are in the heavens is also known in the earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by natural light and its fallacies; for they think and say, when speaking of heaven, that such things are there *as the ear hath not heard nor the eye seen.*

XX.

THE GARMENTS WITH WHICH THE ANGELS ARE CLOTHED.

BECAUSE angels are men, and live with one another as the men of the earth do, therefore

they have garments, habitations, and other like things, yet with this difference, that they have things more perfect, because they are in a more perfect state. For as angelic wisdom exceeds human wisdom in such a degree that it is called ineffable, so likewise do all things which are perceived by them, and appear to them; for all things which are perceived by the angels, and appear to them, correspond to their wisdom.

The garments with which angels are clothed, like the other things, correspond; and because they correspond, they also really exist. Their garments correspond to their intelligence; consequently all in the heavens are clothed according to their intelligence; and because one excels another in intelligence, therefore one has more excellent garments than another. The most intelligent have garments glittering as from flame, some shining as from light; the less intelligent have bright and white garments without splendor; and the still less intelligent have garments of diverse colors: but the angels of the inmost heaven are naked.

Because the garments of the angels correspond to their intelligence, therefore also they correspond to truth, since all intelligence is from divine truth; wherefore whether you say that angels are clothed according to intelligence, or according to divine truth, it is the same thing. The garments of some glitter as from flame, and those of others shine as from light, because flame corresponds to good, and light to truth from good. The garments of some are bright and white without splendor, and of others are of diverse colors, because the divine good and truth are less

refulgent, and also are variously received, with the less intelligent: brightness also, and whiteness correspond to truth, and colors to its varieties. Those in the inmost heaven are naked, because they are in innocence, and innocence corresponds to nakedness.

Because the angels are clothed with garments in heaven, therefore also they have appeared clothed with garments when seen in the world, as those seen by the prophets, and likewise those seen at the LORD'S sepulchre, *who had the appearance of lightning, and their raiment was glittering and white.* Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12, 13. And those seen in heaven by John had *garments of fine linen and white.* Apoc. iv. 4; chap. xix. 11, 13. And because intelligence is from divine truth, therefore the garments of the LORD, when He was transfigured, were *glittering and white as the light.* Matt. xvii. 2; Mark ix. 3; Luke ix. 19. And as already observed: Light is divine truth proceeding from the LORD.

That the garments of the angels do not merely appear as garments, but that they really are garments, is evident from this, that they not only see them, but also feel them; and also that they have more garments than one, and that they put them off and put them on, and those which are not in use they preserve; and when in use they reassume them. I have seen a thousand times that they are clothed with various garments. I enquired whence they had the garments, and they said that it was from the LORD, and that they are given to them, and that they are sometimes clothed without knowing it. They said

also that their garments are changed according to the changes of their state, and that in the first and second state they have shining and bright garments, in the third and fourth a little more obscure; and this likewise from correspondence, because they have changes of state as to intelligence and wisdom.

Because every one in the spiritual world has garments according to his intelligence, thus according to the truths from which intelligence is, therefore those who are in the hells, since they are without truths, appear indeed clothed with garments, but ragged, squalid, and filthy, every one according to his insanity; nor can they wear any other. It is given to them by the LORD to be clothed, lest they should appear naked.

XXI.

THE HABITATIONS AND MANSIONS OF THE ANGELS.

SINCE in heaven there are societies, and the angels live as men, therefore also they have habitations, and these likewise various according to every one's state of life; magnificent for those who are in greater dignity, and less magnificent for those who are in an inferior state.

But it is better to bring forward the proofs of experience. As often as I have spoken with the angels face to face, so often I have been with them in their habitations. Their habitations are altogether

like the habitations on earth, which are called houses, but more beautiful; in them are parlors, rooms, and bed-chambers, in great numbers: there are also courts, and round about are gardens, shrubberies, and fields. Where they are consociated, their habitations are contiguous, one near another, disposed in the form of a city, with streets, ways, and public squares, altogether after the likeness of the cities on our earth. I have also been permitted to pass through them, and to look about me on every side, and at times to enter the houses: this was done in full wakefulness, when my interior sight was opened.

I have seen palaces in heaven which were so magnificent that they could not be described: above they glittered as if they were of pure gold, and below as if they were of precious stones. Some palaces were more splendid than others. Within, it was the same; the rooms were ornamented with such decorations as neither words nor sciences are sufficient to describe. On the side which looked to the south there were paradises, where all things in like manner glittered, and in some places the leaves were as of silver, and the fruits as of gold; and the flowers in their beds presented by their colors as it were rainbows: at the boundaries again were seen palaces, in which the view terminated. Such is the architecture of heaven, that you would say that the art is there in its own art; and no wonder, because this art itself is from heaven. The angels said that such things, and innumerable others which are still more perfect, are presented by the LORD before their eyes; but still that they delight their minds more than their eyes, and

this because in every thing they see correspondences, and by correspondences things divine.

Of these correspondences I have also been informed, that not only palaces and houses, but also all things which are within and without them, correspond to interior things which are from the LORD with them. The house itself in general corresponds to their good, and the several things within the houses correspond to the various things of which their good consists; and the things out of the houses, to their truths which are from good, and likewise to perceptions and knowledges. And because they correspond to the goods and truths with them from the LORD, they correspond to their love, and thence to their wisdom and intelligence, because love is of good, wisdom is of good, and at the same time of truth, and intelligence is of truth from good. Such are the things which the angels perceive when they look at them, and therefore these things delight and affect their minds more than their eyes.

Hence it appears evident why the LORD called Himself the Temple which is in Jerusalem, John ii. 19, 21; and why the New Jerusalem was seen of pure gold, its gates of pearls, and its foundations of precious stones, Apoc. xxi.; namely, because the temple represented the Divine Humanity of the LORD. The New Jerusalem signifies the Church which is hereafter to be established; the twelve gates the truths which lead to good; and the foundations the truths on which it is founded.

The angels who constitute the LORD'S celestial kingdom dwell for the most part in elevated places,

which appear as mountains from the ground: the angels who constitute the LORD'S spiritual kingdom dwell in less elevated places, which appear as hills: but the angels who are in the lowest parts of heaven, dwell in places which appear as rocks of stone. These things also exist from correspondence, for interior things correspond to superior, and exterior things to inferior. From this it is that in the Word, mountains, signify celestial love, hills spiritual love, and rocks faith.

There are also angels who do not live consociated, but separate, house by house. These dwell in the midst of heaven, because they are the best of angels.

The houses in which the angels dwell, are not built like the houses in the world, but are given to them gratis by the LORD, to every one according to his reception of good and truth: they are also varied a little according to the changes of the state of their interiors. All things whatsoever, which the angels have, they acknowledge as received from the LORD, and whatever things they need are given to them.

XXII.

SPACE IN HEAVEN.

ALTHOUGH all things in heaven appear in place and in space just as in the world, still the angels have neither notion nor idea of place and space. But

inasmuch as this must appear paradoxical, I wish to present the subject in a clear light, because it is of great importance.

All progressions in the spiritual world are made by changes of the state of the interiors, so that progressions are nothing else than changes of state. Thus also I have been conducted by the LORD into the heavens, and likewise to the earths in the universe, and this as to the spirit, while the body remained in the same place. Thus all the angels move; hence to them there are no distances, and if there are not distances, neither are there spaces, but instead of them states, and changes of state.

Because progressions are made thus, it is evident that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes. Hence it is that those are near to each other who are in a similar state, and those at a distance, who are in a dissimilar state; and that spaces in heaven are nothing else than external states corresponding to internal. It is from no other source that the heavens are distinct from each other, and also the societies of each heaven, and every one in the society. Hence likewise it is, that the hells are entirely separated from the heavens, because they are in an opposite state.

From this cause also it is, that in the spiritual world one is exhibited as present to another, if he only intensely desires his presence, for thus he sees him in thought, and puts himself in his state; and conversely, that one is removed from another as far as he is averse to him. And because all aversion is from contrariety

of the affections and from disagreement of the thoughts, hence it comes to pass, that several who are in one place there appear to each other so long as they agree, but as soon as they disagree they disappear.

When also any one goes on from one place to another, whether it be in his own city, or in courts, or in gardens, or to others out of his own society, then he comes there sooner when he desires, and later when he does not desire; the way itself being lengthened and shortened according to the desire, although it is the same. I have often seen this and wondered at it. From these things again it is evident, that distances, consequently spaces, are altogether according to the states of the interiors with the angels; and because it is so, that the notion and idea of space cannot enter into their thought, although there are spaces with them equally as in the world.

This may be illustrated by the thoughts of man. Spaces do not belong to thought. For the things which he views intensely in thought are set before him as present. He who reflects also knows, that neither does his sight take account of spaces, except from intermediate objects on the earth which he sees at the same time, or from his previous knowledge of the extent of the distance. This happens because there is something continuous, and in what is continuous there does not appear to be any thing distant, except from those things which are not continuous. This is more especially the case with the angels, because their sight acts as one with their thought, and the thought acts as one with the affection, and because things appear near and remote, and are also

varied, according to the states of their interiors as was said above.

Hence it is that in the Word places and spaces, and all things which derive any thing from space, signify such things as relate to state; as, for example: distances, nearness, far off, ways, journey, sojournings, miles and furlongs, plains, fields, gardens, cities and streets, motions, measures of various kinds, length, breadth, height and depth, and innumerable other things; for most things which are with man in his thought are from the world, and derive something from space and time.

I will only state what is signified in the Word by length, by breadth, and by height. In the world, that is called long and broad which is long and broad as to space, likewise high; but in heaven where they do not think from space, length means a state of good, breadth a state of truth, and height their discrimination according to degrees. Such things are understood by these three dimensions, because length in heaven is from east to west, and those are there who are in the good of love; and breadth in heaven is from south to north, and those are there who are in truth from good; and height in heaven is both, according to degrees. Hence it is, that in the Word, length, breadth, and height signify such things.

From these things it may be seen that, although in heaven there are spaces as in the world, still nothing there is estimated according to spaces, but according to states; consequently that spaces cannot there be measured as in the world, but only be seen from the state, and according to the state of the interiors of the angels.

The first and veriest cause of this is, that the LORD is present to every one according to love and faith, and that all things appear near and afar off according to his presence, for from this all things in the heavens are determined: by this also the angels have wisdom, for by it they have extension of the thoughts, and by it there is a communication of all things which are in the heavens; in a word, by this they have the faculty of thinking spiritually, and not naturally like men.

XXIII.

THE FORM OF HEAVEN, ACCORDING TO WHICH ARE ITS CONSOCIATIONS AND COMMUNICATIONS.

IT is important to understand the form of heaven, since not only are all consociated according to this form, but also all communication is according to it; and because all communication is according to it, so likewise is all extension of thoughts and affections, consequently all the intelligence and wisdom of the angels. Hence it is, that as far as any one is in the form of heaven, thus far as he is a form of heaven, so far he is wise. Whether you speak of being in the form of heaven, or in the order of heaven, it amounts to the same thing, since the form of every thing is from order, and according to order.

Something shall first be said as to what it is to be in the form of heaven. Man was created in the

image of heaven, and in the image of the world; his internal in the image of heaven, and his external in the image of the world. Whether you say in the image, or according to the form, it is the same.

But because man, by the evils of his will, and thence by falses of thought, destroyed in himself the image of heaven, thus its form, and in its place introduced the image and form of hell, therefore his internal from his first nativity is closed. This is the reason why man, otherwise than animals of every kind, is born into mere ignorance. But that the image or form of heaven may be restored in him, he must be instructed in such things as are of order; for, as was said above: *Form is according to order.*

The Word contains all the laws of divine order, for the laws of divine order are the precepts which are there. As far therefore as man knows them, and lives according to them, so far his internal is opened, and there the order or image of heaven is formed anew. Hence it is evident what it is to be in the form of heaven, namely, that it is to live according to those things which are in the Word.

As far as any one is in the form of heaven, so far he is in heaven, yea, so far he is a heaven in the least form; consequently so far he is in intelligence and wisdom: for, as was said above, all thought which is of his understanding, and all affection which is of his will, extend themselves every way into heaven according to its form, and wonderfully communicate with the societies which are there, and these in turn with him. There are some who believe that thoughts and affections do not actually extend themselves

around them, but that they are within them, because they see the things which they think within in themselves, and not as distant; but they are much deceived. For as the sight of the eye extends to remote objects, and is affected according to the order of those things which it sees in that extension, so likewise the interior sight, which is that of the understanding, extends in the spiritual world, although man does not perceive it. The only difference is, that the sight of the eye is affected naturally, because from those things which are in the natural world, but the sight of the understanding is affected spiritually, because from those things which are in the spiritual world, which all have relation to good and truth.

It ought to be known, that with every one intelligence and wisdom are varied according to communication. Those whose intelligence and wisdom are formed from genuine truths and goods, have communication with societies according to the form of heaven: but with those, whose intelligence and wisdom are not formed from genuine truths and goods, but still from such things as agree with them, the communication is broken, and not properly coherent, for it is not with societies in a series in which is the form of heaven. But those who are not in intelligence and wisdom because they are in falses from evil, have communication with societies in hell: the extension is according to the degree of confirmation.

All are consociated in heaven according to spiritual affinities, which are those of good and truth in their order; thus in the whole heaven, thus in every so-

ciety, and thus in every house. Hence it is, that the angels who are in similar good and truth, know each other, as those related by consanguinity and affinity in the earth, just as if they had been acquainted from infancy. In like manner are consociated the goods and truths, which make wisdom and intelligence, with every angel; they know each other in like manner, and as they know each other, so likewise they join themselves together. Wherefore, those with whom truths and goods are conjoined according to the form of heaven, see things following in a series, and observe widely around how they cohere; but it is otherwise with those with whom goods and truths are not conjoined according to the form of heaven.

Such is the form in each heaven, according to which the angels have communication and extension of thoughts and affections, thus according to which is their intelligence and wisdom: but different is the communication of one heaven with another, namely, of the third or inmost with the second or middle, and of the latter and the former with the first or last. But the communication between the heavens must not be called communication, but influx; of this, something shall now be said. That there are three heavens, and those distinct from each other, may be seen above in its proper article.

That there is not communication of one heaven with another, but influx, may be evident from their situation in regard to each other. The third or inmost heaven is above, the second or middle heaven is below, and the first or last heaven is still lower. In a similar arrangement are all the societies of each

heaven, as those which are in elevated places, which appear as mountains; on the summits of these dwell those who are of the inmost heaven, below these the societies which are of the second heaven, below these again those which are of the last heaven: and so every where, whether it be in elevated places or in those not elevated. A society of a superior heaven has no communication with a society of an inferior heaven except by correspondences; and communication by correspondences is called influx.

One heaven is conjoined with another, or a society of one heaven with a society of another, by the LORD alone, by influx immediate and mediate: immediate from Himself, and mediate through the heavens superior in order into the inferior. Because the conjunction of the heavens by influx is from the LORD alone, therefore the greatest precaution is taken, that no angel of a superior heaven may look down into a society of an inferior one, and speak with any one there: as soon as this is done, the angel is deprived of his intelligence and wisdom. The reason is this: Every angel has three degrees of life, as there are three degrees of heaven: to those who are in the inmost heaven, the third or inmost degree is open, and the second and first are closed; to those who are in the middle heaven, the second degree is open, and the first and third are closed; and to those who are in the last heaven, the first degree is open, and the second and third are closed: as soon therefore as an angel of the third heaven looks down into a society of the second, and speaks with any one there, his third degree is closed; which being closed he is deprived of his

wisdom, for his wisdom resides in the third degree, and he has none in the second and first. These things are understood by the words of the LORD in Matthew: He that is on the house-top, let him not go down to take what is in his house; and he who is in the field, let him not return back to take his garment. xxiv. 17, 18. And in Luke: In that day, he who shall be on the house-top, and his vessels in the house, let him not go down to take them away: and he who is in the field, let him not return to things behind him: remember Lot's wife. xvii. 31, 32.

Influx is not given from the inferior heavens into the superior, because this is contrary to order, but from the superior heavens into the inferior. The wisdom also of the angels of a superior heaven excels the wisdom of the angels of an inferior heaven, as a myriad to one. This also is a reason why the angels of an inferior heaven cannot speak with the angels of a superior one, yea, when they look thither, they do not see them; their heaven appears as something cloudy above the head. But the angels of a superior heaven can see those who are in an inferior heaven, though it is not allowed to converse with them, except with the loss of their wisdom, as was said above.

The thoughts and affections, and also the discourse of the angels of the inmost heaven, are never perceived in the middle heaven, because they so far transcend. But when it pleases the LORD, there appears thence as it were something flamy in the inferior heavens, and the things which are in the middle heaven as something lucid in the last heaven, and sometimes as a bright cloud of different colors: from this cloud, its

ascent, descent, and form, it is also known in some degree what they are there saying.

From these things it may be evident what is the form of heaven, namely: That in the inmost heaven it is the most perfect of all, in the middle heaven it is also perfect, but in an inferior degree, and in the last heaven the perfection is in a degree still inferior; and that the form of one heaven subsists from another by influx from the LORD.

XXIV.

GOVERNMENTS IN HEAVEN.

BECAUSE heaven is distinguished into societies, and the greater societies consist of some hundreds or thousands, and all within the society are indeed in similar good, but not in similar wisdom, it necessarily follows that there are also governments; for order is to be observed, and all things of order are to be guarded. But the governments in the heavens are various; of one sort in the societies which constitute the LORD'S celestial kingdom, and of another sort in the societies which constitute the LORD'S spiritual kingdom; they differ also according to the ministries which pertain to every society. But in the heavens there is no other government than the government of mutual love, and the government of mutual love is the heavenly government.

Government in the LORD's celestial kingdom is called JUSTICE; because all who are there are in the good of love to the LORD from the LORD, and what is from that good is called just. The government there is of the LORD alone; He leads them and teaches them in the affairs of life. The truths, which are called truths of judgment, are written on their hearts: every one knows, perceives, and sees them; wherefore matters of judgment never come into dispute there, but matters of justice, which are of life. The less wise interrogate the more wise on these points, and the more wise go to the LORD and receive answers. Their heaven, or their inmost joy, is to live justly from the LORD.

Government in the LORD's spiritual kingdom is called JUDGMENT; because they are in spiritual good, which is the good of charity toward the neighbor, and this good in its essence is truth; and truth is of judgment, and good is of justice. These are also led by the LORD, but mediately, wherefore they have governors, fewer or more, according to the need of their society; they have also laws, according to which they live among themselves. The governors administer all things according to the laws; they understand them, because they are wise, and in doubtful cases they are enlightened by the LORD.

Since government from good, such as is in the LORD's celestial kingdom, is called justice, and government from truth, such as is in the LORD's spiritual kingdom, is called judgment, therefore in the Word it is said JUSTICE and JUDGMENT, where heaven and the church are treated of, and by justice is signified celestial good,

and by judgment spiritual good, which good, as was said above, in its essence is truth.

In the spiritual kingdom of the LORD there are various forms of government, different in different societies; the variety is according to the ministries which the societies perform. Their ministries are according to the ministries of all things in man, to which they correspond; and that these are various is well known; for the heart has one ministry, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As there are various administrations of these in the body, so likewise there are various administrations of societies in the Grand Man, which is heaven; for there are societies which correspond to each of them.

But all the forms of government agree in this, that they regard the public good as the end, and in this the good of every one. And this is so, because all in the universal heaven are under the auspices of the LORD, who loves all, and from divine love ordains that there should be a common good, from which each one may receive his own good. Every one also receives good in proportion as he loves the common good; for as far as any one loves the community, so far he loves every one in it; and because this love is of the LORD, therefore he is so far loved by the LORD, and good is done to him.

From these things it may be evident of what quality the governors are, namely, that they are those who are in love and in wisdom more than others, thus those who from love, will good to all, and from wisdom, know how to cause it to be done. Those who

are such do not rule and command, but minister and serve; for to do good to others from the love of good is to serve, and to cause it to be done is to minister. Neither do they make themselves greater than others, but less, for they have the good of society and of their neighbor in the first place, but their own in the last place: what is in the first place is greater, and what is in the last less. But still they have honor and glory; they dwell in the midst of the society, more elevated than others, and also in magnificent palaces: they also accept this glory and honor, yet not for the sake of themselves, but for the sake of obedience, for all there know that they have this honor and glory from the LORD, and that on this account they are to be obeyed. These things are understood by the LORD'S words to his disciples: Whosoever would be great among you, let him be your minister; and whosoever would be first among you, let him be your servant; as the Son of Man came not to be ministered unto, but to minister. Matt. xx. 27, 28. He that is the greatest among you, let him be as the least, and he that is a leader, as he who ministers. Luke xxii. 26.

A similar government in the least form is also in every house: for in every house there is a master and there are servants; the master loves the servants, and the servants love the master; whence from love they serve each other; the master teaches how they ought to live, and tells what is to be done; the servants obey and perform their duties. To perform use is the delight of the life of all; hence it is evident that the kingdom of the LORD is a kingdom of uses.

There are also governments in the hells, for unless there were governments, they would not be kept in bonds. But the governments there are opposite to the governments in heaven; they are all of self-love. Every one there wishes to command others and to be pre-eminent: they hate those who do not favor them, and make them the objects of their vengeance and cruelty, for such is the quality of self-love. Wherefore the more malignant are set over them as governors, whom they obey from fear.

XXV.

DIVINE WORSHIP IN HEAVEN.

DIVINE worship in the heavens is not unlike divine worship on the earth as to externals, but as to internals it differs. In the heavens, as on the earth, there are doctrines, there are preachings, and there are temples. The *doctrines* agree as to essentials, but are of more interior wisdom in the superior heavens than in the inferior heavens. The *preachings* are according to the doctrines; and as they have houses and palaces, so likewise they have *temples*, in which there is preaching. There are such things also in the heavens, because the angels are continually being perfected in wisdom and love; for they have understanding and will equally as men, and the understanding is such that it may be continually per-

fected, and in like manner the will; the understanding by the truths which are of intelligence, and the will by the goods which are of love.

But divine worship itself in the heavens does not consist in frequenting temples, and in hearing preaching, but in a life of love, charity, and faith, according to doctrines; preachings in the temples serve only as means of instruction in matters of life. I have spoken with angels on this subject, and I said, that in the world it is believed that divine worship is only to frequent temples, hear preaching, attend the sacrament of the supper three or four times every year, and do the other things of worship according to the statutes of the church, and likewise to set apart particular times for prayer, and then to behave devoutly. The angels said that these are external things which ought to be done, but that they are of no avail unless there be an internal from which they proceed, and that the internal is a life according to the precepts which doctrine teaches.

That I might know what their meetings are in the temples, I have been permitted several times to go in and hear the preaching. The preacher stands in a pulpit on the east; before his face sit those who are in the light of wisdom more than others, on the right and left side of them, those who have less wisdom. They sit in the form of a circle, so that all are in the view of the preacher, no one being at the sides on either hand, so as to be out of his view. At the entrance, which is at the east of the temple, and on the left of the pulpit, stand those who are being initiated. No one is allowed to stand behind the pulpit; if

any one be there, the preacher is confused. It is the same if any one in the congregation dissents, wherefore it behoves him to turn away his face. The preachings are fraught with such wisdom, that those in the world cannot be compared with them; for in the heavens they are in the interior light.

The temples appear as of stone in the spiritual kingdom, and as of wood in the celestial kingdom, because stone corresponds to truth, in which those are who are in the spiritual kingdom, and wood corresponds to good, in which those are who are in the celestial kingdom: the sacred edifices in this kingdom are not called Temples, but Houses of God. In the celestial kingdom the sacred edifices are without magnificence, but in the spiritual kingdom with greater and less magnificence.

I have also spoken with a certain preacher concerning the holiness in which those are who hear preaching in temples; and he said, that every one is pious, devout, and holy, according to his interiors, which are of love and of faith, since in these is holiness itself, because the Divine of the LORD; and that he knew no external holiness without them: and when he thought of external holiness without them, he said that perhaps it may be something which counterfeits holiness in outward appearance, or something acquired by art, or something hypocritical; and that some spurious fire, from the love of self and of the world, may excite and set forth such holiness.

All the preachers are from the LORD'S spiritual kingdom, and none from the celestial kingdom. They are from the spiritual kingdom, because there they

are in truths from good, and all preaching is from truths. There are none from the celestial kingdom, because there they are in the good of love, and from this they see and perceive truths, but they do not speak about them. Although the angels who are in the celestial kingdom perceive and see truths, still there are preachings there, since by preaching they are enlightened in the truths which they know, and are perfected by many which they did not know before: as soon as they hear them, they also acknowledge them, and thus perceive: the truths which they perceive, they also love, and by living according to them, they make them of their life; to live according to truths, they say, is to love the LORD.

All preachers are appointed by the LORD, and thence have the gift of preaching; it is not lawful for any except them to teach in the temples. They are called preachers, but not priests; they are not called priests, because the priesthood of heaven is the celestial kingdom: for the priesthood signifies the good of love to the LORD, in which those are who are in that kingdom; but the royalty of heaven is the spiritual kingdom, for royalty signifies truth from good, in which those are who are in that kingdom.

The doctrines according to which the angels preach all regard life as an end, and none faith without life. The doctrine of the inmost heaven is more full of wisdom than the doctrine of the middle heaven, and this more full of intelligence than the doctrine of the last heaven; for the doctrines are adapted to the perception of the angels in each heaven. The

essential of all the doctrines is, to acknowledge the DIVINE HUMANITY of the LORD.

XXVI.

THE POWER OF THE ANGELS OF HEAVEN.

THE power of the angels in the spiritual world is so great, that if I should relate all that I have seen, it would exceed belief. If any thing there resists, which is to be removed, because it is contrary to divine order, they cast it down and overturn it merely by an effort of the will and by a look. Thus I have seen mountains, which were occupied by the evil, cast down and overthrown, and sometimes shaken from one end to the other, as is the case in earthquakes; rocks also opened in the midst even to the deep, and the evil who were upon them were swallowed up. I have seen also some hundreds of thousands of evil spirits dispersed and cast into hell by the angels. Numbers are of no avail against them, nor arts, nor cunning, nor confederacies, for they see all, and disperse them in a moment. Such power they have in the spiritual world.

That the angels also have similar power in the natural world, when it is granted, is evident from the Word; as that they destroyed whole armies; that they brought a pestilence, of which seventy thousand men died. We read in the Word: The

angel stretched out his hand against Jerusalem, to destroy it, but JEHOVAH, repenting the evil, said to the angel who destroyed the people: It is enough, withhold now thy hand. And David saw the angel who smote the people: 2 Samuel xxiv. 15, 16, 17, besides other passages. Because the angels have such power, they are therefore called powers; as in David: Bless JEHOVAH, ye angels, most powerful in strength. Psalm ciii. 20.

But it ought to be known, that the angels have no power at all from themselves, but that all the power they have is from the LORD; and that they are so far powers as they acknowledge this. Whosoever of them believes that he has power from himself, becomes instantly so weak that he cannot even resist one evil spirit. For this reason the angels attribute nothing at all of merit to themselves, and they are averse to all praise and glory on account of any thing done, and they ascribe it to the LORD.

It is the divine truth proceeding from the LORD which has all power in the heavens, for the LORD in heaven is divine truth, united with divine good: as far as the angels receive it, so far they are powers. Every one also is his own truth and his own good, because every one is such as his understanding and will are; and the understanding is of truth, because all of it is from truths, and the will is of good, because all of it is from goods; for whatever any one understands, this he calls truth, and whatever he wills, this he calls good: hence it is that every one is his own truth and his own good.

As far therefore as an angel is truth from the

Divine, and good from the Divine, so far he is a power, because so far the LORD is with him. And because no one is in good and truth exactly similar or the same with another, therefore no one angel is similar in power with another. Those who constitute the arms of the Grand Man, or heaven, have the greatest power, because those who are there are in truths more than others, and into their truths good flows from the universal heaven. The power of the whole man transfers itself into the arms, and by them the whole body exercises its powers. Hence it is, that in the Word, by the arms and by the hands, power is signified. In heaven there sometimes appears a naked arm thence, which is of so great power, that it could break in pieces every thing in its way, even if it were a rock upon the earth. Once also it was moved toward me, and I perceived that it was able to crush my bones to atoms.

The angels receive the divine truth so far as they receive the divine good, for all power belongs to truths from good, and none to truths without good; and likewise good has all power by truths, and none without truths; power exists from the conjunction of the two. It is similar with faith and love; for whether you say truth or faith, it is the same thing, since all faith is truth; also whether you say good or love, it is the same thing, since all love is good. How great power the angels have by truths from good, was made evident also from this, that an evil spirit, when only looked at by the angels, falls into a swoon, and does not appear as a man, and this until the angel turns away his eyes.

This effect is produced by the look of the angels, because the sight of the angels is from the light of heaven, and the light of heaven is divine truth: eyes also correspond to truths from good.

Inasmuch as truths from good have all power, falses from evil have no power at all. All in hell are in falses from evil, therefore they have no power against truth and good.

XXVII.

THE SPEECH OF THE ANGELS.

ANGELS converse together like men in the world, and also on various subjects, as on domestic affairs, on the affairs of civil society, on the affairs of moral life, and on the affairs of spiritual life: nor is there any other difference, than that they converse more intelligently than men, because from more interior thought. It has been granted me often to be in company with them, and to speak with them as a friend with a friend, and sometimes as a stranger with a stranger; and then, because I was in a similar state with them, I knew no otherwise than that I was speaking with men on the earth.

Angelic speech, like human speech, is distinguished into words; it is also alike uttered by sound and is heard by sound; for the angels have a mouth, a tongue, and ears; and they have also an atmos-

phere, in which the sound of their speech is articulated; but it is a spiritual atmosphere, which is accommodated to the angels who are spiritual. The angels also respire in their atmosphere, and utter words by means of respiration, as men do in theirs.

All in the universal heaven have one language, and they all understand each other, from whatever society they are, whether near or distant. Language is not learned there, but it is implanted in every one; for it flows from their very affection and thought. The sound of speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of thought which are from affection; and because language corresponds to them, this also is spiritual, for it is affection sounding and thought speaking. He who attends may know, that all thought is from affection which is of love, and that the ideas of thought are various forms into which the common affection is distributed; for there is neither thought nor idea without affection. The soul and the life of thoughts and of ideas are from affection.

It is from this that angels know what another is, merely from his speech; from the sound, what his affection is, and from the articulations of sound, or words, what his mind is. The wiser angels know from a single series of speech what the ruling affection is, for they attend principally to this. That every one has various affections is known; one when he is in joy, another when in grief, another when in clemency and mercy, another when in sincerity and truth, another when in love and charity, another when in zeal and anger, another when in simulation and

deceit, another when in quest of honor and glory, and so forth; but the ruling affection or love is in them all; wherefore the wiser angels, because they perceive this, know from the speech all the state of another. That it is so, has been given me to know from much experience. I have heard angels disclosing the life of another merely from hearing him. They said also that they know all things of another's life from some ideas of his thought, because they know thence his ruling love, in which are all things in their order; and that man's book of life is nothing else.

Angelic language has nothing in common with human languages, except with some words, which sound from a certain affection; yet not with the words themselves, but with their sound, on which subject something will be said in what follows.

Because the speech of angels corresponds to their affection, which is of love, and the love of heaven is love to the LORD and love toward the neighbor, it is evident how beautiful and delightful is their speech, for it affects not only the ears, but also the interiors of the mind of those who hear. There was a certain hard-hearted spirit, with whom an angel spoke: from his speech he was at length so affected, that he shed tears, saying that he could not resist, because it was love speaking, and that he never wept before.

The speech of the angels is also full of wisdom, because it proceeds from their interior thought, and their interior thought is wisdom, as their interior affection is love; love and wisdom thus conjoin themselves in their speech: hence it is so full of wisdom,

that they can express by one word what man can not express by a thousand words, and also the ideas of their thought comprehend such things as man can not conceive, still less utter. Hence it is that the things which have been heard and seen in heaven are said to be ineffable, and such as ear has never heard nor eye seen. That it is so, it has also been given me to know by experience.

Because the speech of the angels proceeds immediately from their affection, for, as was said above, the ideas of thought are various forms, into which the general affection is distributed, therefore the angels can express in a minute what man can not express in half an hour; and they can also, by a few words, present what has been written on many pages: this also has been shown to me by much experience. The ideas of the thought of angels, and the words of their speech, thus make one, like the efficient cause and the effect; for in the words is presented in effect what is in the ideas of thought in the cause; hence it is, that every word comprehends in it so many things. Each thing of the thought, and thence each thing of the speech of angels, appears also, when presented to view, like a thin wave, or circumfluent atmosphere, in which are innumerable things in their order, which are from their wisdom, and which enter another's thought, and affect him. The ideas of the thought of every one, as well angel as man, are presented to view in the light of heaven, when it pleases the LORD.

The angels who are of the LORD's celestial kingdom speak in like manner as the angels who are of

the LORD'S spiritual kingdom; but the celestial angels speak from more interior thought than the spiritual angels: and because the celestial angels are in the good of love to the LORD, they speak from wisdom, and the spiritual angels, because they are in the good of charity toward the neighbor, which in its essence is truth, speak from intelligence; for wisdom is from good, and intelligence from truth. Hence the speech of the celestial angels is like a gentle stream, soft, and as it were continuous, but the speech of the spiritual angels is a little vibratory and discrete.

In angelic speech there is a certain harmony which cannot be described. This harmony is from this, that the thoughts and affections, from which is speech, pour themselves forth and around according to the form of heaven, and it is the form of heaven according to which all are consociated, and according to which is all communication.

Speech similar to that which is in the spiritual world is implanted in every man, but in his interior intellectual part; but because that with man does not fall into words analogous to affection, as with the angels, man does not know that he is in it; yet it is thence, that man, when he comes into the other life, is in the same speech with the spirits and angels there, and thus knows how to speak without instruction.

All in heaven speak one language, as was said above, but it is varied in this, that the speech of the wise is more interior and more full of the variations of affections and of the ideas of thoughts: the speech of the

less wise is more exterior and not with such fulness; and the speech of the simple is still more exterior, and thence consists of words, from which the sense is to be drawn in the same manner as it is when men speak with each other.

There is also a kind of speech by the face, closing in something sonorous modified by ideas: there is also a kind of speech in which representatives of heaven are mixed with ideas, and from the ideas becomes visible: there is also speech by gestures corresponding to the affections, and representing things similar to those represented by words: there is speech by the generals of affections and by the generals of thoughts: there is also a kind of thundering speech, besides other kinds.

The speech of evil and infernal spirits is in like manner natural, because from affections, but from evil affections and the filthy ideas thence, to which the angels are altogether averse. The modes of speaking in hell are thus opposite to those of heaven; wherefore the evil cannot endure angelic speech, and the angels cannot endure infernal speech: infernal speech is to the angels as a bad odor which strikes the nostrils. The speech of hypocrites, who are those who can assume the character of angels of light, is, as to the words, similar to the speech of angels, but as to the affections and ideas of thought thence, it is altogether opposite: wherefore their speech, when it is perceived what it is inwardly, which is done by wise angels, is heard as the gnashing of teeth, and strikes one with horror.

XXVIII.

THE SPEECH OF ANGELS WITH MAN.

THE angels who speak with man do not speak in their own language, but in the man's language, and also in other languages with which the man is acquainted, but not in languages unknown to the man. This is because the angels, when they speak with a man turn themselves to him, and conjoin themselves with him, and the conjunction of an angel with a man causes them to be in similar thought. And because the thought of man coheres with his memory, and speech flows thence, therefore each is in the same language. Besides, when an angel or a spirit comes to a man, and by turning to him is conjoined with him, he comes so completely into all his memory that he scarcely knows otherwise than that what the man knows he knows of himself, thus even to the languages.

Angels and spirits* conjoin themselves so closely with man as not to know but that the things belonging to man are their own, because the conjunction between the spiritual and the natural world with man is such that they are as it were one. But because man had separated himself from heaven, it was provided by the LORD that with every man there should be angels and spirits, and that man should be ruled

* See Note C.

through them by the LORD. For this reason the conjunction between them is so close. It would have been otherwise had not man separated himself from heaven, for then he might have been governed by a common influx from heaven by the LORD, without spirits and angels adjoined to him. But this subject will be more specifically considered in the sequel.

The speech of an angel or a spirit with man is heard as sonorously as the speech of man with man; yet it is not heard by others who stand near, but only by the man himself. This is because the speech of an angel or a spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves this from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in the man, and, because it moves the organs of hearing like external speech, it is also equally sonorous.

But to speak with spirits at this day is rarely permitted, because it is dangerous; for then the spirits know that they are with man, which otherwise they do not know. And evil spirits hold man in deadly hatred, and desire nothing more than to destroy him both as to soul and body. This also is done with those who have indulged in fantasies, so much that they have removed from themselves the delights suitable to the natural man. Yet there are some who lead a solitary life, and who sometimes hear spirits speaking with them, and without danger: but the spirits with them are at intervals removed by the

LORD, lest they should know that they are with man: for most spirits do not know that there is any other world than the one in which they are; nor do they know that there are men elsewhere. Consequently it is not lawful for a man to speak with them in return, for if he should they would know it.

Those who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, also begin to hear spirits speaking with them; for the things of religion, whatever they are, when man from himself dwells upon them, and does not modify them by the various things which are of use in the world, penetrate interiorly, and there subsist, and occupy the whole spirit of the man, and enter the spiritual world, and move the spirits who are there. But such persons are visionaries and enthusiasts, and whatever spirit they hear, they believe to be the Holy Spirit, when yet they are enthusiastic spirits.

To speak with the angels of heaven is granted only to those who are in truths from good, especially who are in the acknowledgment of the LORD, and of the Divinity in his Humanity because the heavens are in this truth. For, as was shown above, the LORD is the GOD of heaven: the Divine of the LORD makes heaven: the Divine of the LORD in heaven is love to Him and charity toward the neighbor from Him: the universal heaven in one complex resembles one man, in like manner every society in heaven, and every angel is in a perfect human form, and this from the Divine Humanity of the LORD. From which it is evident, that to speak with the angels of heaven is

not granted to any but those with whom the interiors are opened by divine truths even to the LORD, for into these truths the LORD flows in with man, and heaven also flows in with the LORD.

Those who speak with the angels of heaven, also see the things which are in heaven, because they see from the light of heaven, in which their interiors are. The angels also see through them the things which are on the earth; for with them heaven is conjoined with the world, and the world is conjoined with heaven. For, as was said above, when the angels turn themselves to man, they so conjoin themselves with him, that they know not otherwise than that the things belonging to the man are theirs, not only those which are of his speech, but also those which are of the sight and hearing. Man also, on the other hand, knows no otherwise than that the things which flow in through the angels are his. The most ancient people on this earth had such conjunction with the angels of heaven; their times therefore were called the golden age. Because they acknowledged the Divinity under a human form, thus the LORD, they spoke with the angels of heaven as with their friends, and the angels of heaven also with them as with their friends, and in them heaven and the world made one. But man after those times successively removed himself from heaven, by loving himself more than the LORD, and the world more than heaven: thence he began to feel the delights of the love of self and of the world, separate from the delights of heaven, and at length to such a degree, that he knew no other delight. Then the interiors were closed which had

been open into heaven, and the exteriors were opened to the world; and when this takes place man is in light as to all things which are of the world, and in thick darkness as to all things which are of heaven.

After those times seldom has any one spoken with the angels of heaven, but some with spirits, who are not in heaven. For the interiors and exteriors of man are either turned to the LORD, as to their common centre, or to self, thus back from the LORD. Those which are turned to the LORD, are also turned to heaven; but those which are turned to self, are also turned to the world; and those which are turned hither, can with difficulty be elevated: yet they are elevated by the LORD as far as can be done, by the conversion of the love, and this is done by truths from the Word.

I have been informed how the LORD spoke with the Prophets through whom the Word was given. He did not speak with them as with the ancients, by an influx into their interiors, but by spirits who were sent to them, whom the LORD filled with his aspect, and thus inspired the words, which they dictated to the Prophets; so that it was not influx but dictation. And because the words came forth immediately from the LORD, therefore each of them was filled with the Divine, and contains in it an internal sense, which is such that the angels of heaven perceive the words in a celestial and spiritual sense, while men perceive them in a natural sense: thus the LORD has conjoined heaven and the world by the Word. In what manner spirits are filled with the Divine from the LORD by aspect, has also been shown me. The spirit filled

with the Divine from the LORD does not know but that he is the LORD, and that it is the Divinity that speaks, and this even until he has done speaking; afterward he perceives and acknowledges that he is a spirit, and that he did not speak from himself, but from the LORD. Because this was the state of the spirits who spoke with the Prophets, therefore also it is said by them, that JEHOVAH spoke: the spirits also called themselves JEHOVAH, as may be manifest, not only from the prophetical, but also from the historical parts of the Word.*

XXIX.

WRITINGS IN HEAVEN.

BECAUSE the angels have speech, and their speech is the speech of words, therefore they also have writings, and they express the sentiments of their mind by writings as well as by speech. Several times papers have been sent to me traced with writings, — some like manuscripts, and others like papers printed in the world. I was also able to read them in like manner, but I was not allowed to get from them more than a little of the sense: this was because it is not according to divine order to be instructed by writings from heaven, but by the Word, since by this alone there is communication and con-

* See Note D.

junction of heaven with the world, thus of the LORD with man. That papers written in heaven appeared also to the prophets is manifest in Ezekiel: When I looked, behold a hand put forth by a spirit to me, and in it the roll of a book, which he unfolded in my sight; it was written on the front and on the back. ii. 9, 10. And in John: I saw at the right hand of Him who sat on the throne, a book written within and on the back, sealed with seven seals. Rev. v. 1.

That there should be writings in heaven, was provided by the LORD for the sake of the Word, for this in its essence is divine truth from which both men and angels have all heavenly wisdom; for it was dictated by the LORD and what is dictated by the LORD passes through all the heavens in order, and terminates with men: hence it is accommodated both to the wisdom of the angels, as to the intelligence of men. Consequently the angels also have the Word, and they read it equally as men on earth: from it also are their doctrinals and from it they preach. The Word is the same in heaven and on earth, only that its natural sense, which is the sense of the letter with us, is not in heaven, but the spiritual sense, which is its internal sense.

That the Word is divine as to every tittle of it, is also known in the church: but where its Divinity is concealed in every tittle, is not as yet known, wherefore it shall be told. The writing in the inmost heaven consists of various inflected and circumflected forms, and the inflexions and circumflexions are according to the form of heaven; by them the angels express the arcana of their wisdom, and also many

things which they cannot utter by words: and, what is wonderful, the angels know this writing without the aid of a teacher; it is implanted in them like the speech itself; wherefore this writing is heavenly writing. That it is implanted, is because all extension of the thoughts and affections, and thence all communication of the intelligence and wisdom of the angels, are according to the form of heaven; hence it is that their writing flows into that form.

This writing, by characters of a heavenly form, is in use in the inmost heaven, where they excel all others in wisdom. By these characters affections are expressed from which thoughts flow and follow in order, according to the subject treated of; hence it is, that these writings involve arcana which cannot be exhausted by thought. These writings I have been permitted to see. But in the inferior heavens there are no such writings. The writings in these heavens are similar to writings in the world, in similar letters, but still not intelligible to man, because they are in angelic language; and angelic language has nothing in common with human languages; for by the vowels they express affections, by the consonants the ideas of thought from affections, and by the words composed of both the sense of the subject. This kind of writing also involves in a few words more than a man can describe by several pages. I have also seen writings of this kind. In this manner the Word is written in the inferior heavens, but in the inmost heaven by heavenly forms.

It is worthy of remark, that writings in the heavens flow naturally from the very thoughts of the

angels, and this so easily that it is as if thought put itself forth; neither does the hand hesitate in the choice of any word, because the words which they speak, as well as those which they write, correspond to the ideas of their thought, and all correspondence is natural and spontaneous. There are also given in the heavens writings without the aid of the hand, from the mere correspondence of the thoughts; but these are not permanent.

I have also seen writings from heaven of mere numbers, written in order and in a series, just as in writings of letters and words; and I have been instructed that this writing is from the inmost heaven, and that their heavenly writing, spoken of above, is presented in numbers before the angels of an inferior heaven, when the thought from it flows down; and that this numerical writing in like manner involves arcana, some of which cannot be comprehended by thought nor expressed by words. For all numbers correspond, and according to correspondence are significant, equally as words; yet with this difference, that numbers involve generals, and words particulars; and because one general involves innumerable particulars, it follows that numerical writing involves more arcana than alphabetical writing. From these things it was evident to me that the numbers in the Word as well as the words signify things.

The things which are in heaven as really exist as those in the world; and the angels there have every thing useful for life, and conducive to wisdom.

XXX.

THE WISDOM OF THE ANGELS OF HEAVEN.

THE wisdom of the heavenly angels can scarcely be comprehended, because it so far transcends human wisdom that they cannot be compared; and that which transcends comparison, appears as if it were nothing. Besides, some of the things by which it must be described, are unknown, and these, before they become known, are as shadows in the understanding, and thus also they conceal the thing as it is in itself: but still they are such things as can be known, and when known they can be comprehended, provided that the mind be delighted with them; for delight has light with it, because it is from love; and to those who love the things of divine and heavenly wisdom, light shines from heaven, and then there is illustration. (enlightenment)

The wisdom of the angels may be concluded from this: That they are in the light of heaven, and the light of heaven in its essence is divine truth, or divine wisdom; and this light enlightens at the same time their internal sight, which is of the mind, and their external sight, which is of the eyes. The angels also are in heavenly heat, which in its essence is divine good, or divine love, from which they have the affection and the desire of growing wise.

That the angels are in wisdom, so that they may be called WISDOMS, may be concluded from this:

That all their thoughts and affections flow according to the form of heaven, which form is the form of the divine wisdom; and their interiors, which receive wisdom, are arranged in that form.

That the angels have supereminent wisdom, may also be evident from this: That their speech is the speech of wisdom, for it flows immediately and spontaneously from thought, and this from affection, so that their speech is thought and affection in an external form; hence it is that nothing withdraws them from the DIVINE INFLUX; and there is nothing external from other thoughts borne into their speech, as there is with man in his speech.

This also conspires to the wisdom of the angels: That all things which they see with the eyes and perceive with the senses, agree with their wisdom, because they are correspondences, and thence the objects are forms representative of such things as are of wisdom.

But beyond these things: The thoughts of the angels are not bounded and contracted by ideas from space and time like human thoughts; for spaces and times belong to nature, and the things belonging to nature withdraw the mind from spiritual things, and withhold the extension of the intellectual sight.

Again: The thoughts of angels are not brought down to earthly and material things, nor are they interrupted by any cares about the necessities of life; consequently they are not withdrawn by these things from the delights of wisdom, like the thoughts of men in the world. For all things come to them gratis from the LORD: they are clothed gratis,

they are nourished gratis, they have habitations gratis; and moreover they are gifted with delights and pleasures according to the reception of wisdom from the LORD. These things are said, that it may be known whence the angels have their great wisdom.

The angels are capable of receiving so great wisdom because their interiors are open; and wisdom, like every perfection, increases toward the interiors, thus according to their opening. Every angel has three degrees of life, which correspond to the three heavens. Those with whom the first degree is open, are in the first or ultimate heaven; those with whom the second degree is open, are in the second or middle heaven; but those with whom the third degree is open, are in the third or inmost heaven. The wisdom of the angels in the heavens is according to these degrees. Hence the wisdom of the angels of the inmost heaven immensely transcends the wisdom of angels of the middle heaven, and the wisdom of these immensly transcends the wisdom of the angels of the ultimate heaven.

Such distinctions exist because those things which are in a superior degree are particulars, and those things which are in an inferior degree are generals, and generals are the continents of particulars. Particulars in respect to generals are as thousands or myriads to one, and so is the wisdom of the angels of a superior heaven to the wisdom of the angels of an inferior heaven. But still the wisdom of these in like manner transcends the wisdom of man, for man is in a body and is sensual, and the corporeal

sensuals of man are in the lowest degree. From this may be known what kind of wisdom they have who think from sensuals, that is, those who are called sensual men, namely: That they have no wisdom, but only science. But it is otherwise with those men whose thoughts are elevated above sensual things, and especially whose interiors are open even into the light of heaven.

How great the wisdom of the angels is, may be evident from this: That in the heavens there is a communication of all things; the intelligence and wisdom of one is communicated to another, heaven being a communion of all good things. This is because heavenly love is such that it wills that what is its own should be another's; consequently no one in heaven perceives his own good in himself as good, unless it be also in another; thence also is the happiness of heaven. This the angels derive from the LORD, for such is the nature of his Divine Love.

The wisdom of the angels cannot be described in words, but may be illustrated by some general things. The angels can express by one word what a man cannot express by a thousand words. In one angelic word there are innumerable things which cannot be expressed by the words of human language; for in each of the things which the angels speak there are arcana of wisdom in continual connection, to which human sciences never reach. The angels also supply what they do not express fully by the words of their speech, by sound, in which there is an affection of things in their order; for, as was said above, they express affections by sounds, and the ideas of

thought from affections by words. Consequently, the things which are heard in heaven are said to be ineffable.

The angels in like manner can utter in a few words the whole contents of a volume, and they can infuse into every word such things as elevate to interior wisdom: for their speech is consonant with their affections, and every word is consonant with the ideas. Their words also are varied, by an infinity of methods, according to the series of things which in the complex are in their thought. The interior angels also can know the whole life of one speaking, from the sound, and at the same time a few words; for they perceive from the sound, modified by ideas in words, his ruling love, on which every thing of his life is as it were inscribed. From these things the wisdom of the angels is manifest. Their wisdom, in respect to human wisdom, is as a myriad to one, comparatively as the moving forces of the whole body, which are innumerable, are to the action from them, which before human sense appears as one; or as a thousand things of an object viewed by a perfect microscope, to one obscure thing before the naked eye.

I will also illustrate the subject by an example: An angel from his wisdom described regeneration; and he revealed the arcana of it in their order even to hundreds, and filled each of them with ideas in which there were interior arcana, and this from beginning to end. For he explained how the spiritual man is conceived anew, is carried as it were in the womb, is born, grows up, and is successively per-

fected. He said that he could increase the number of the arcana even to some thousands; and that these which were told were only about the regeneration of the external man, and that there were innumerable more about the regeneration of the internal man. From these and other similar things which I have heard from the angels, it has been manifested to me how great is their wisdom, and how great the ignorance of man respectively, who scarcely knows what regeneration is, nor does he know any step of the progression even while he is being regenerated.

Something shall now be said about the wisdom of the angels of the third or inmost heaven, and how much it exceeds the wisdom of the angels of the first or ultimate heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible, even to those who are in the ultimate heaven. This is because the interiors of angels of the third heaven are open to the third degree; but the interiors of angels of the first heaven only to the first degree; and all wisdom increases toward the interiors, and is perfected according to their opening. Because the interiors of the angels of the third or inmost heaven are opened to the third degree, therefore divine truths are as it were inscribed on them; for the interiors of the third degree are in the form of heaven more than the interiors of the second and first degree, and the form of heaven is from the divine truth, thus according to the divine wisdom. Consequently the divine truth appears as it were inscribed on these angels, or as if implanted and innate. Wherefore, as soon as they hear genuine divine truths, they immediately ac-

knowledge and perceive them, and afterward as it were see them inwardly in themselves. Because the angels of this heaven are such, therefore they never reason about divine truths, still less do they dispute about any truth, whether it be so or not so: nor do they know what it is to believe or to have faith; for they say: What is faith? for I perceive and see that it is so.

An additional reason, which also in heaven is the primary one, why the angels can receive so great wisdom, is that they are without self-love; for as far as any one is without this love, so far he can grow wise in divine things. This is the love which closes the interiors to the LORD and to heaven, and opens the exteriors and turns them to self. Consequently, all those with whom this love rules, are in thick darkness as to the things which are of heaven, however enlightened they may be as to the things which are of the world. But the angels, on the other hand, because they are without this love, are in the light of wisdom; for the heavenly loves in which they are, which are love to the LORD and love toward the neighbor, open the interiors, because these loves are from the LORD, and the LORD Himself is in them.

The angels are continually being perfected in wisdom: but still they cannot, to eternity, be so far perfected that there may be any ratio between their wisdom and the divine wisdom of the LORD; for the divine wisdom of the LORD is infinite, and the wisdom of the angels is finite, and between the infinite and the finite there is no ratio.

Because wisdom perfects the angels, and makes

their life, and because heaven with its goods flows in with every one according to his wisdom, therefore all in heaven desire wisdom and seek for it, scarcely otherwise than as a hungry man desires food. Science, intelligence, and wisdom, are also spiritual nourishment, as food is natural nourishment; they also correspond to each other.

The angels in one heaven, and likewise those in one society of heaven, are not in similar wisdom, but in dissimilar. Those who are in the midst are in the greatest wisdom, and those who are round about, even to the boundaries, are in less. The decrease of wisdom is according to distance from the centre, and is like the decrease of light verging to shade. The light also with them is in a similar degree, because the light of heaven is the divine wisdom, and every one is in the light according to the reception of this wisdom.

XXXI.

THE INNOCENCE OF THE ANGELS IN HEAVEN.

WHAT innocence is, and what is its quality, is known by but few in the world, and not at all by those who are in evil. It appears, indeed, before the eyes, and this from the face, the speech, and the gestures, especially of little children; but yet it is not known what it is, and still less, that it is this in which heaven stores itself up with man. That it may be known, therefore, I will proceed in order, and

speak first of the innocence of infancy, next of the innocence of wisdom, and lastly of the state of heaven as to innocence.

THE INNOCENCY OF INFANCY, OR OF LITTLE CHILDREN, is not genuine innocence, for it is only in the external form, and not in the internal; yet still from it may be learned what innocence is, for it shines forth from their faces, and from some of their gestures, and from their earliest speech, and affects those around them. This is because they have no internal thought, for they do not yet know what is good and evil, and what is true and false; and from these thought is derived: hence they have no prudence from proprium, no purpose and deliberation, thus no end of evil. They have no proprium acquired from the love of self and of the world; they do not attribute any thing to themselves, they regard all that they have as received from their parents. Content with the few and little things which are given them, they are filled by them with gladness. They have no solicitude about food and raiment, and none about the future. They do not look to the world and covet many things thence. They love their parents, their nurse, and their infant companions, with whom they play in innocence. They suffer themselves to be led, they hearken and obey. And because they are in this state, they receive all things in the life: hence they have becoming manners, without knowing from whence they are: hence too they have speech and the beginning of memory and of thought, for the receiv-

ing and implanting of which their state of innocence serves as a medium.

But this innocence, as was said above, is external, because only of the body, not of the mind; for their mind is not yet formed, because the mind is understanding and will, and thence thought and affection. I have been told from heaven, that infants are particularly under the auspices of the LORD, and that their influx is from the inmost heaven, where there is a state of innocence; and that the influx passes through their interiors, and that in passing through it does not affect them except by innocence; and that hence innocence is exhibited in the face, and in some gestures, and becomes apparent; and that it is this innocence by which parents are inmostly affected, and which produces *parental love*.

THE INNOCENCE OF WISDOM is genuine innocence, because it is internal, for it is of the mind itself, thus of the will itself, and thence of the understanding; and when in these there is innocence, there is also wisdom, for wisdom is of them: hence it is said, in heaven, that innocence dwells in wisdom; and that an angel has as much of wisdom as he has of innocence. That it is so, they confirm by this: That those who are in a state of innocence attribute nothing of good to themselves, but hold all things only as gifts received, and they ascribe them to the LORD. They wish to be led by Him, and not by themselves. They love every thing which is good, and are delighted with every thing which is true, because they know and perceive that to love the good, thus to will and do it, is to love the LORD, and to love the truth

is to love their neighbor. They live contented with their own, whether it be little or much, because they know that they receive as much as is profitable for them; little, those for whom little is profitable, and much, those for whom much is profitable; and they do not know what is profitable for them, but the LORD only, to whom all things which He provides are eternal. Hence they are not solicitous about the future. They call solicitude about the future care for the morrow, which they say is grief on account of losing or not receiving such things as are not necessary for the uses of life. With companions they never act from an evil end, but from an end that is good, just, and sincere. Acting from an evil end they call cunning, which they shun as the poison of a serpent, since it is altogether contrary to innocence. Because they love nothing more than to be led of the LORD, and because they acknowledge all things as received from Him, therefore they are removed from their proprium; and as far as they are removed from their proprium, so far the LORD flows in. Hence it is, that whatever they hear from Him, whether it be through the medium of the Word, or the medium of preaching, they do not lay up in the memory, but immediately obey, that is, will and do, the will itself being their memory.

Because innocence attributes nothing of good to itself, but ascribes all good to the LORD, and because it thus loves to be led by the LORD, and thence is the reception of all good and truth, from which wisdom exists, therefore man is so created, that when he is an infant he may be in external innocence, and that when

he becomes old, he may be in internal i
that by the former he may come into the
and from the latter into the former. Where
also a man, when he becomes old, decreases also
body, and becomes again like an infant, but as a wise
infant, thus an angel, for an angel is a wise infant in
an eminent sense. Hence it is, that in the Word an
infant signifies one who is innocent, and an old man,
a wise man in whom is innocence.

It is similar with every one who is regenerated.
Regeneration is the re-birth as to the spiritual man.
He is first introduced into the innocence of infancy,
which is this: That he knows nothing of truth, and
can do nothing of good from himself, but only from
the LORD, and that he desires and seeks them
only because the truth is truth, and the good is
good. They are also given by the LORD, as he
advances in age. He is led first into the science of
them, next from science into intelligence, and lastly
from intelligence into wisdom, innocence always ac-
companying, which is, as was said, that he knows
nothing of truth, and can do nothing of good from
himself, but only from the LORD. Without this faith
and its perception, no one can receive any thing of
heaven; in this principally consists the innocence of
wisdom.

Inasmuch as innocence is to be led by the LORD
and not by self, therefore all who are in heaven are
in innocence: for all who are there love to be led by
the LORD; for they know that to lead themselves is
to be led by the proprium, and the proprium is to
love self, and he who loves himself does not suffer

be led by another. Hence it is, that so angel is in innocence, so far he is in heaven, so far he is in the divine good, and the divine ; for to be in these is to be in heaven. The eavens therefore are distinguished according to innocence. Those who are in the ultimate or first heaven, are in innocence of the first or ultimate degree; those who are in the middle or second heaven, are in innocence of the second or middle degree; but those who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last therefore are the very innocences of heaven, for above all the rest they love to be led by the LORD, as little children by their father. Consequently also they receive the divine truth, which they hear either immediately from the LORD, or mediately through the Word and by preaching, directly into the will, and do it, and thus commit it to the life. Hence their wisdom far excels the wisdom of the angels of the inferior heavens.

Because these angels are such, therefore they are nearest to the LORD, from whom they receive innocence; and they are also separated from the proprium, so that they as it were live in the LORD.

Inasmuch as innocence is the very essence of good with the angels of heaven, it is evident that the divine good proceeding from the LORD is INNOCENCE itself, for it is this good which flows in with the angels, and affects their inmosts, and disposes and adapts them for receiving all the good of heaven. It is similar with infants, whose interiors are not only formed by a transflux of innocence from the LORD,

but are also continually adapted and disposed for receiving the good of heavenly love, since the good of innocence acts from the inmost, for it is, as was said, the essence of all good. From these things it may be manifest, that all innocence is from the LORD. Hence in the Word the LORD is called the LAMB, for a lamb signifies innocence.

XXXII.

THE STATE OF PEACE IN HEAVEN.

HE who has not experienced the peace of heaven, can have no perception of the peace which the angels enjoy. Indeed, man, as long as he is in the body, cannot receive the peace of heaven, neither can he perceive it, because the perception of man is in the natural. In order to perceive it, he must be of such a character that as to thought he can be elevated and withdrawn from the body and kept in the spirit, and then be with the angels. Inasmuch as I have thus perceived the peace of heaven I can describe it, but not by words, showing it as it is in itself, for human words are inadequate; but only by words, comparing it with that repose of mind which those enjoy who are content in GOD.

There are two inmost things of heaven, namely, INNOCENCE and PEACE: they are called inmost, be-

cause they proceed immediately from the LORD. Innocence is that from which is all the good of heaven: and Peace is that from which is all the delight of good. Every good has its delight; and both the good and the delight are of love; for whatever is loved is called good, and is perceived as delightful. Hence it follows, that those two inmost things, innocence and peace, proceed from the divine love of the LORD, and affect the angels from the inmost. That innocence is the inmost good, may be seen in the article immediately preceding, which treats of the state of innocence of the angels of heaven; but that peace is the inmost delight from the good of innocence, shall now be explained.

The origin of peace shall first be told. Divine peace is in the LORD, existing from the union of the Divine Itself and the Divine Humanity in Him. The Divine of peace in heaven is from the LORD, existing from his conjunction with the angels of heaven, and in particular from the conjunction of good and truth in every angel. These are the origins of peace. From these things it may be manifest, that peace in the heavens is the Divine inmostly affecting with blessedness every good there, thus that from it is all the joy of heaven; and that it is in its essence the divine joy of the LORD's divine love, from his conjunction with heaven and with every one there. This joy perceived by the LORD in the angels, and by angels from the LORD, is peace. Hence by derivation the angels have all that is blessed, delightful, and happy, or that which is called heavenly joy.

Because these are the origins of peace, therefore

the LORD is called the PRINCE of PEACE, and He says that from Him is peace, and in Him is peace. The angels also are called Angels of Peace, and heaven the Habitation of Peace; as in the following places. Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called WONDERFUL, COUNSELLOR, GOD, HERO, FATHER OF ETERNITY, PRINCE OF PEACE; of the increase of his Government and Peace there shall be no end. Isaiah ix. 6, 7. Jesus said: PEACE I leave to you, my PEACE I give unto you; not as the world giveth give I unto you. John xiv. 27. These things have I spoken to you, that in Me ye may have PEACE. John xvi. 33. JEHOVAH shall lift up his countenance upon thee, and give thee Peace. Numbers vi. 26. The Angels of Peace weep bitterly: the pathways are vastated. Isaiah xxxiii. 7, 8. The work of justice shall be Peace; and my people shall dwell in the habitations of Peace. Isaiah xxxii. 17, 18.

Because PEACE signifies the LORD and heaven, and also heavenly joy and the delight of good, therefore salutations in ancient times, and even at this day, are: PEACE BE WITH YOU. The LORD also approved of this by saying to the disciples, whom he sent forth: *Into whatsoever house ye enter first say*, PEACE *be to this house; and if the son of* PEACE *be there, your* PEACE *shall rest upon it.* Luke x. 5, 6. And the LORD Himself likewise, when He appeared to the apostles, said: PEACE *be with you.* John xx. 19, 21, 26.

Peace, as to its quality and quantity, differs in the heavens according to the innocence of those who are

there, since innocence and peace go hand in hand; for, as was said above, innocence is that from which is all the good of heaven, and peace is that from which is all the delight of that good. Hence it is evident, that the like may be said here of the state of peace, as was said in the foregoing article of the state of innocence in the heavens, since innocence and peace are conjoined like good and its delight; for good is felt by its delight, and delight is known from its good. Because it is so, it is manifest that the angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that the angels of the inferior heavens are in a less degree of peace, because in a less degree of innocence.

That innocence and peace are together, like good and its delight, may be seen in little children, who because they are in innocence are also in peace; and because they are in peace, therefore all things with them are full of sport. But their peace is external peace, because internal peace, like internal innocence, is only given in wisdom; and consequently in the conjunction of good and truth, for this is the origin of wisdom. Heavenly or angelic peace is given also with men who are in wisdom from the conjunction of good and truth, and who are thence conscious of content in GOD; yet while they live in the world, this peace lies stored up in their interiors, but it is revealed when they leave the body and enter heaven, for then the interiors are opened.

Because divine peace exists from the conjunction of the LORD with heaven, and specifically with every

angel from the conjunction of good and truth, therefore the angels, when they are in a state of love, are in a state of peace; for then with them good is conjoined with truth. It is similar with a man who is becoming regenerate. When the conjunction of good and truth exists with him, especially after temptations, then he comes into a state of delight from heavenly peace. This peace is comparatively like the morning or dawn in the time of spring, when, the night being past, all things of the earth begin to live anew from the rising of the sun, and a vegetative odor begins to be diffused from the dew descending from heaven, while the vernal temperature gives fertility to the ground, and also infuses pleasantness into human minds; and this, because morning or dawn in the time of spring, corresponds to the state of peace of the angels in heaven.

I have also spoken with the angels about peace, and have said to them: That it is called peace in the world when wars and hostilities cease between kingdoms, and when enmities and discords cease among men: and that it is believed that internal peace is a repose of the mind on the removal of cares, and especially a tranquillity and delight from success in business. But the angels said: That repose of mind, and tranquillity and delight from the removal of cares, and from success in business, appear as the elements of peace, but that they are not so, except with those who are in heavenly good; since there is no peace except in this good: for peace flows in from the LORD into the inmost degree of their mind, and from their inmost descends and flows down into

the inferior degrees of their mind, and produces the repose of the rational mind, the tranquillity of the natural mind, and joy thence.

But those who are in evil have no peace. There appear indeed as it were, repose, tranquillity, and delight, when things succeed according to their wishes, but it is external and not internal. For internally they burn with enmity, hatred, revenge, and other evil lusts, into which also their natural mind is carried, as soon as they see any one who does not favor them, and it bursts forth when there is no fear. And hence their delight dwells in insanity. But the delight of those who are in good dwells in wisdom. The difference is as between hell and heaven.

XXXIII.

THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

IT is known in the church, that all good is from GOD, and none from man, and that therefore no one ought to ascribe any good to himself as his own; and it is also known that evil is from the devil. Consequently those who speak from the doctrine of the church, say of those who act well, and also of those who speak and preach piously, that they are led of GOD; but the contrary of those who do evil and speak impiously. These things could not be so, unless man had conjunction with heaven and conjunction

with hell, and unless these conjunctions were with his will and with his understanding; for from these the body acts and the mouth speaks. What this conjunction is shall now be told.

With every man there are good spirits and evil spirits; by good spirits man has conjunction with heaven, and by evil spirits with hell. Those spirits are in the world of spirits, which is in the midst between heaven and hell.*

When these spirits come to a man they enter into all his memory, and thence into all his thought; evil spirits into those things of the memory and of the thought which are evil, but good spirits into those things of the memory and of the thought which are good. The spirits do not know that they are with man, but when they are with him, they believe that all things which are of the man's memory and thought are theirs; neither do they see the man, because the things which are in our solar world are to them invisible.

The greatest care is taken by the LORD that spirits may not know that they are with man; for if they should know it, they would speak with him, and then evil spirits would destroy him: for evil spirits, because they are conjoined with hell, desire nothing more than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. It is otherwise when they do not speak with man: then they do not know that what they think, and also what they speak among themselves, is from him; for among themselves also they speak from man; but

* See note E.

they believe that what they think and speak is their own, and every one esteems and loves his own; thus spirits are constrained to love and esteem man, although they do not know it.

Spirits who communicate with hell are also adjoined to man, because man is born into evils of every kind, and hence his first life is wholly from them. Consequently unless spirits were adjoined to man similar with himself, he could not live, neither could he be withdrawn from his evils and be reformed. Wherefore he is held in his own life by evil spirits, and is withheld from it by good spirits. By means of both also he is in equilibrium. And because he is in equilibrium, he is in his freedom, and can be withdrawn from evils and inclined to good, and also good can be implanted in him, which could by no means be done unless he were in freedom; nor can freedom be given him unless spirits from hell act on one side, and spirits from heaven on the other, and man be in the midst. It has been also shown me, that man, so far as he partakes of what is hereditary and selfish, would have no life, were he not permitted to be in evil, and none were he not in freedom; and also that he cannot be forced to good, and that what is forced does not adhere; as also that the good which man receives in freedom is implanted in his will, and becomes as his own; and consequently that man must have communication with hell, and communication with heaven.

The communication of heaven with good spirits, and the communication of hell with evil spirits, and thence the conjunction of heaven and hell with man,

must also be explained. All the spirits, who are in the world of spirits, have communication with heaven or with hell; the evil with hell, and the good with heaven. Heaven is distinguished into societies; in like manner, hell. Every spirit belongs to some society, and also subsists by influx from it; thus he acts in union with it. Consequently as man is conjoined with spirits, so also he is conjoined with heaven or with hell, and indeed with that society there in which he is, as to his affection, or as to his love; for all the societies of heaven are distinct, according to the affections of good and of truth; and all the societies of hell according to the affections of what is evil and false.

The spirits adjoined to man are similar with the man himself as to affection or as to love. But good spirits are adjoined to him by the LORD, whereas evil spirits are invited by the man himself. Man's attendant spirits are changed according to the changes of his affections: hence one kind of spirits are with him in infancy, another in childhood, another in youth and manhood, and another in old age. In infancy spirits are present who are in innocence, and who therefore communicate with the heaven of innocence, which is the inmost or third heaven; in childhood are present spirits who are in the affection of knowing, and who therefore communicate with the ultimate or first heaven; in youth and manhood are present spirits who are in the affection of truth and good, and thence in intelligence, and who therefore communicate with the second or middle heaven; but in old age, spirits are present who are in wisdom and innocence, and

who therefore communicate with the inmost or third heaven. This conjunction is effected by the LORD with those who can be reformed and regenerated. But it is otherwise with those who cannot be reformed and regenerated. To these also good spirits are adjoined, that by them they may be withheld from evil as much as possible; but their immediate conjunction is with evil spirits, who communicate with hell, and who are similar with the men themselves. If they are lovers of themselves, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and as it were dwell in their evil affections; and as far as man cannot be kept from evil by good spirits, so far these evil spirits inflame him; and as far as the affection reigns, so far they adhere to him and do not depart from him. Thus a bad man is conjoined with hell, and a good man is conjoined with heaven.

Man is governed of the LORD by spirits, because he is not in the order of heaven, for he is born into the evils which are of hell, thus altogether contrary to divine order, wherefore he is to be reduced into order, and he cannot be so reduced, except mediately by spirits. It would be otherwise, if man were born into the good which is according to the order of heaven; then he would not be governed of the LORD by spirits, but by order itself, thus by the common influx. Man is governed by this influx as to those things which proceed from thought and will into act, thus as to speech and as to actions; for both the latter and the former flow according to the natural order: with these therefore the spirits who are ad-

joined to man have nothing in common. Animals also are governed by the common influx from the spiritual world because they are in the order of their life; nor have they been able to pervert and destroy it, because they have not the rational faculty.

As to what further concerns the conjunction of heaven with the human race, it ought to be known that the LORD Himself flows in with every man, according to the order of heaven, both into his inmosts and into his ultimates, and disposes him for receiving heaven, and governs his ultimates from his inmosts, and at the same time the inmosts from his ultimates, and thus holds in connection every thing belonging to him. This influx of the LORD is called immediate influx, but the other influx, which is effected through the medium of spirits, is called mediate influx; the latter subsists by the former. Immediate influx, which is of the LORD Himself, is from his Divine Humanity and is into the will of man, and through the will into his understanding; thus into the good of man, and through good into its truth; or, what is the same thing, into love, and through love into its faith; but not the reverse; still less into faith without love, or into truth without good, or into understanding which is not from will. This divine influx is perpetual, and is received in good by the good, but not by the evil: these either reject, or suffocate, or pervert it; hence they have an evil life, which, in the spiritual sense, is death.

The spirits who are with man, as well those who are conjoined with heaven as those who are conjoined with hell, never flow into man from their own mem-

ory and thought; for if they should flow in from their own thought, man would not know otherwise than that the things which are theirs were his own. But still through them there flows into man from heaven, affection which is of the love of good and truth; and from hell, affection which is of the love of the evil and the false. As far therefore as the man's affection agrees with that which flows in, so far he receives it in his own thought; for man's interior thought is altogether according to his affection or love; but as far as it does not agree, so far he does not receive it. Since, therefore, *thought* is not infused into man by spirits, but only the *affection* of good and the *affection* of evil, it is evident that man has choice, because he has freedom; thus that he can *in thought* receive good and reject evil, for, from the Word, he knows what is good and what is evil. What he receives in thought from affection, is also appropriated to him; but what he does not receive in thought from affection, is not appropriated to him.

If man believed the truth, that all good is from the LORD, and that all evil is from hell, then he would not take merit to himself on account of his good, neither would evil be imputed to him; for then in all the good which he thinks and does he would look to the LORD, and all the evil which flows in would be rejected to hell, whence it came. But because man does not believe in any influx from heaven and from hell, and consequently supposes that all things which he thinks and wills are in himself, and thence from himself, therefore he appropriates evil to himself and the good which flows in he defiles with merit.

XXXIV.

THE CONJUNCTION OF HEAVEN WITH MAN BY THE WORD.

THOSE who think from interior reason can see, that there is a connection of all things by intermediates with the FIRST, and that whatever is not in this connection is dissipated: for they know, when they think, that nothing can subsist from itself, but from something prior to itself, thus all things from the FIRST; and that the connection with that which is prior to itself is as the connection of an effect with its efficient cause; for when the efficient cause is taken away from its effect, then the effect is dissolved and destroyed. Because the learned have thought in this manner, therefore they have seen and said, that subsistence is perpetual existence; thus that all things perpetually exist, that is, subsist, from the FIRST, because from Him they originally existed. But what is the connection of every thing with that which is prior to itself, thus with the FIRST, from Whom are all things, cannot be told in a few words, because it is various and diverse; only in general that there is this connection of the natural world with the spiritual world, and that thence it is that there is the correspondence of all things in the natural world with all things in the spiritual world.

Man is so created, that he has connection and conjunction with the LORD, but with the angels of

heaven only consociation. He has not conjunction with the angels, but only consociation, because man from creation is like to an angel as to the interiors which are of the mind, for man has a will, and an understanding like the will and the understanding of an angel. Consequently a man after his decease, if he has lived according to divine order, becomes an angel, and then he has angelic wisdom. When, therefore, the conjunction of man with heaven is spoken of, his conjunction with the LORD, and his consociation with the angels, are meant; for heaven is not heaven from the proprium of the angels, but from the Divine of the LORD.

But man has something which the angels have not. He is not only in the spiritual world as to his interiors, but also at the same time in the natural world as to exteriors. His exteriors, which are in the natural world, are all things of his natural or external memory, and thence of his thought and imagination; in general, knowledges and sciences, with their delights and amenities, so far as they savor of the world, and also many pleasures which belong to the senses of the body; together with the senses themselves, the speech, and the actions. All these things also are the *ultimates*, in which the divine influx of the LORD closes, for it does not stop in the midst, but proceeds to its ultimates. From these things it may be manifest, that the ultimate of divine order is in man, and because he is the ultimate, that he is also the basis and the foundation. Because the divine influx of the LORD does not stop in the midst, but proceeds to its ultimates, as was said, and

because the medium through which it passes is the angelic heaven, and the ultimate is in man, and because nothing which is unconnected can exist, it follows that the connection and conjunction of heaven with the human race are such that the one subsists from the other, and that the human race without heaven would be like a chain without the hook, and heaven without the human race would be like a house without the foundation.

But because man has broken this connection with heaven, by turning his interiors away from heaven, and turning them to the world and to himself, by the love of self and of the world, and thus withdrawing himself so as no longer to serve as a basis and foundation for heaven, therefore a medium was provided by the LORD to supply the place of a basis and foundation for heaven, and also to be the medium of the conjunction of heaven with man. THIS MEDIUM IS THE WORD.

I have been informed from heaven, that the Most Ancient People had IMMEDIATE REVELATION, because their interiors were turned to heaven; and that thence the LORD at that time had conjunction with the human race. But after their times there was no longer this immediate revelation, but *mediate revelation* by correspondences; for all the divine worship of these people consisted of correspondences, whence the churches of that time were called representative churches. They then understood the nature of correspondence and representation. They knew that all things in the earth correspond to the spiritual things which are in heaven and in the church; or,

what is the same, represent them; consequently the natural things, which were the externals of their worship, served them for mediums of thinking spiritually, thus in unison with the angels. After the science of correspondences and representations was obliterated, then the Word was written, in which all the words and sentences are correspondences; thus they contain a spiritual or internal sense, which the angels have. Wherefore, when man reads the Word, and understands it according to the literal or the external sense, the angels understand it according to the internal or spiritual sense; for all the thought of the angels is spiritual, but the thought of man is natural; and although spiritual and natural thought appear different, still they are one, because they correspond. When, therefore, man removed himself from heaven, and broke the bond, the LORD provided by the Word for the conjunction of heaven with man.

How heaven is conjoined with man by the Word, I wish to illustrate: The NEW JERUSALEM is described in the Revelation xxi. The man who reads these words, understands them according to the literal sense, namely, that the visible heaven with the earth is to perish, and a new heaven to exist; and that the Holy City Jerusalem is to descend upon the new earth, and that it is to be, as to all its measures, according to this description. But the angels who are with man understand these things altogether otherwise; they understand spiritually whatever man understands naturally. By the new heaven and new earth, they understand a new church. By the city Jerusalem descending from GOD out of heaven, they under-

stand its heavenly doctrine revealed by the LORD. By its length, breadth, and height, which are equal, and of twelve thousand furlongs, they understand all the goods and truths of that doctrine in the complex. By its wall, they understand the truths protecting it, and so forth. Thus the angels understand all these things, not at all as men understand them. The *natural ideas* of man thus pass into *spiritual ideas* with angels, without their knowing any thing of the literal sense of the Word; as of the new heaven and of the new earth, of the new city of Jerusalem, of its wall, of the foundations of the wall, and of the measures. Nevertheless the thoughts of angels make one with the thoughts of man, because they correspond: they make one almost like the words of a speaker, and the understanding of them by the hearer, who does not attend to the words, but only to the meaning. When the angels think thus spiritually, and man thus naturally, they are conjoined almost like soul and body. The internal sense of the Word also is its soul, and the sense of the letter is its body. Such is the Word throughout. Hence it is evident, that it is the medium of the conjunction of heaven with man, and that its literal sense serves for a basis and foundation.

Those who are out of the church, where the Word is not, are also conjoined with heaven by means of the Word. For the church of the LORD is universal, and with all who acknowledge a Divinity, and live in charity. These also are instructed by the angels after their decease, and they receive divine truths. The universal church in the earth is in the sight of the LORD as one man, just as heaven is; but the

church where the Word is, and where the LORD is known by it, is as the heart and as the lungs in that man. It is known that all the viscera and members of the whole body derive life from the heart and lungs by various derivations; so likewise those of the human race who are out of the church where the Word is, live, for they constitute the members of that man. The conjunction of heaven by the Word with those who are distant, may also be compared with light, which from a centre is propagated round about. Divine Light is in the Word, and there the LORD with heaven is present, from which presence also those who are distant have light. It would be otherwise if there were no Word.

I have several times spoken with angels about the Word, and said, that some despise it on account of its simple style; and that nothing is known about its internal sense; and that hence it is not believed that so much wisdom lies concealed in it. The angels said, that the style of the Word, although it appears simple in the literal sense, is still such that nothing can be at all compared with it as to excellence, because the Divine Wisdom lies concealed, not only in all the sense there, but also in each word; and that in heaven this wisdom shines forth; they wished to say that this is the light of heaven, because it is divine truth, for in heaven the Divine Truth gives the light. They said, also, that without such a Word, the men of our earth would have no heavenly light, and consequently they could have no conjunction with heaven; for as far as the light of heaven is present with man, so far he has conjunction, and so

far likewise the divine truth is revealed to him by means of the Word.

XXXV.

HEAVEN AND HELL ARE FROM THE HUMAN RACE.

IN the Christian world it is altogether unknown that Heaven and Hell are from the human race; for it is believed that the angels were created angels at the beginning, and that this was the origin of heaven: and that the Devil or Satan was an angel of light, but because he rebelled he was cast down with his crew, and that this was the origin of hell. The angels wonder exceedingly that there should be such a belief in the Christian world, and still more that nothing at all should be known about heaven, when yet this is a primary doctrine in the church: and because such ignorance prevails, they rejoiced in heart that it has pleased the LORD now to reveal to mankind many things about heaven, and also about hell; and in this way, as far as possible, to dispel the darkness, which is daily increasing, because the church has come to its end. Wherefore they wish me to declare positively from their mouths, that in the universal heaven there is not one angel who was originally created such, nor any devil in hell who was created an angel of light and cast down: but that all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and faith, in hell those who lived in infernal love

and faith. Also that hell in the whole complex is called the devil and satan; that hell is called the *devil*, which is to the back, where are those who are called evil *genii;* and that hell is called *satan*, which is in front, where are those who are called evil spirits. They said that the Christian world had embraced this belief about those in heaven and those in hell, from some passages in the Word, understood merely according to the literal sense, and not illustrated and explained by genuine doctrine from the Word; when yet the literal sense of the Word, unless genuine doctrine enlightens, distracts the mind into various things, whence come ignorance, heresies, and errors.

Another reason why the man of the church believes so, is that he supposes that no man can go either into heaven or into hell before the time of the last judgment; and about this he holds the opinion that all visible things are then to perish, and that new things are to exist, and that the soul is then to return into its body, and that from this *re*-union man will again live as a man. This belief involves the other about the angels, that they were originally created such, for it cannot be believed that heaven and hell are from the human race, when it is believed that no man can go either to the one or the other till the end of the world. But that man may be convinced that it is not so, I have been permitted to be in company with angels, and also to speak with those who are in hell, and this now for several years, sometimes continually from morning till evening and thus to be informed about heaven and about hell. And this in order that

the man of the church may no longer continue in his erroneous belief about the resurrection at the day of judgment, and about the state of the soul in the mean time, as also about angels, and about the devil; which belief, because it is a belief of what is false, involves darkness, and with those who think on these things from their own intelligence, induces doubt, and at length denial.

For they say in their heart: How can so great a heaven, with so many constellations, and with the sun and the moon, be destroyed and dissipated? And how can the stars then fall from heaven to the earth, when yet they are larger than the earth? And how can bodies eaten up by worms, consumed by corruption, and scattered to all the winds, be gathered together again to their soul? Where is the soul in the mean time, and what is it, when without the senses which it had in the body? Besides many similar things, which, because they are incomprehensible, can not become objects of faith, and with many destroy the belief in the life of the soul after death, and in heaven and hell, and with these the other things belonging to the faith of the church.

That they have destroyed it is evident, from those who say: Who has ever come from heaven to us, and told us what heaven is? What is hell? Is there any? What is this, that man is to be tormented with fire to eternity? What is the day of judgment? Has it not been expected in vain for ages? Besides other things, which imply a denial of all.

Lest, therefore, those who think such things, as many do, who from their worldly wisdom are called

erudite and learned, should any longer trouble and seduce the simple in faith and heart, and induce infernal darkness respecting GOD, heaven, eternal life, and other things which depend on them, the interiors which are of my spirit have been opened by the LORD, and I have been permitted to speak with all whom I have ever known in the life of the body, after their decease; with some for days, with some for months, and with some for a year; and also with others, so many that I should say too few if I should say a hundred thousand; many of whom were in the heavens, and many in the hells.

I have also spoken with some two days after their decease, and have told them that preparations were now being made for their interment. They replied that their friends did well to reject that which had served them for a body and its functions in the world; and they wished me to say, that they were not dead, but that they live equally men now as before, and that they had only migrated from one world into another, and that they are not conscious of having lost any thing, since they are in a body with its senses as before, and also in understanding and in will as before, and that they have similar thoughts and affections, similar sensations, and similar desires, to those which they had in the world.

Most of those who were recently dead, when they saw themselves living men as before, and in a similar state, (for after death every one's state of life is at first such as it had been in the world, but this is successively changed with him, either into heaven or into hell,) were affected with new joy at being alive, and

said that they had not believed this. But they wondered very much that they should have lived in such ignorance and blindness about the state of their life after death; and especially that the man of the church should be in such ignorance and blindness, when yet he above all others in the whole world might have the light on these things. Then they first saw the cause of this blindness and ignorance, which is, that external things, which relate to the world and to the body, occupied and filled their minds to such a degree, that they could not be elevated into the light of heaven, nor could they view the things of the church beyond the doctrinals; for from corporeal and worldly things, when they are loved so much as they are at this day, there flows in mere darkness, when men go farther.

A great many of the learned from the Christian world are astonished, when they see themselves, after their decease, in a body, in garments, and in houses, as in the world; and when they recollect what they had thought about the life after death, about the soul, about spirits, and about heaven and hell, they are moved with shame, and say that they had thought foolishly, and that the simple in faith thought much more wisely than they. The learned, who had confirmed themselves in such things, and who had ascribed all things to nature, were explored, and it was discovered that their interiors were entirely closed, and their exteriors open, so that they had not looked to heaven, but to the world, consequently also to hell: for as far as the interiors are open, so far man looks to heaven; but as far as the interiors are

closed and the exteriors open, so far he looks to hell: for the interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and those who receive the world, and not heaven at the same time, receive hell.

That heaven is from the human race may be evident also from this, that angelic minds and human minds are similar: both enjoy the faculty of understanding, perceiving, and willing, and both are formed to receive heaven; for the human mind is capable of wisdom as well as the angelic mind; but the human mind does not become so wise in the world because it is in an earthly body, and in this body the spiritual mind thinks naturally. But it is otherwise when its connexion with this body is dissolved; then it no longer thinks naturally, but spiritually; and when it thinks spiritually, then it thinks things incomprehensible and ineffable to the natural man; thus it becomes wise as an angel: from which it may be evident that the internal of man, which is called his spirit, is in its essence an angel; which, when it is loosed from the earthly body, is equally in the human form as an angel. But when the internal of man is not open above, but only beneath, then, after it is loosed from the body, it is still in a human form, but direful and diabolical; for it cannot look upward to heaven, but only downward to hell.

He who is instructed concerning divine order can also understand that man was created that he might become an angel, because in him is the ultimate of order, in which that can be formed which is of heavenly and angelic wisdom, and which can be renewed

and multiplied. Divine order never stops in the middle, and forms any thing there without an ultimate, for it is not in its fulness and perfection, but it goes to the ultimate; and when it is in its ultimate then it forms something, and also by mediums there collected, renews and produces itself further, which is done by procreations; wherefore in these is the seminary of heaven.

The LORD rose again not only as to the spirit, but also as to the body, because the LORD, when He was in the world, glorified his whole Human, that is, made it Divine: for the soul, which He had from the Father, was of itself the Divine Itself, and the body was made a likeness of the soul, that is, of the Father, thus also Divine. Hence it is, that He, otherwise than any man, rose again as to both; which also He manifested to the disciples, who believed that they saw a spirit when they saw him, by saying: See my hands and my feet, that it is I Myself: feel of Me and see, for a spirit hath not flesh and bones as ye see Me have. Luke xxiv. 36–38. By this He indicated, that He is a man not only as to the spirit, but likewise as to the body.

XXXVI.

THE NATIONS OR PEOPLE OUT OF THE CHURCH, IN HEAVEN.

IT is the common opinion, that those born out of the church, who are called Heathen or Gentiles, can

not be saved, because they have not the Word, and thus are ignorant of the LORD, without whom there is no salvation. But still it may be known, that they also are saved, from this only: That the mercy of the LORD is universal, that is, toward every one; that they are born men as well as those within the church, who are respectively few; and that it is not their fault that they are ignorant of the LORD. Every one who thinks from any enlightened reason, may see that no man is born for hell, for the LORD is love itself, and his love wills to save all. Wherefore also He has provided that all may have religion, and by it an acknowledgment of a Divinity, and an interior life: for to live according to religion is to live interiorly; for then man looks to a Divinity, and as far as he looks to this, so far he does not look to the world, but removes himself from the world, thus from the life of the world, which is an exterior life.

That the Gentiles are saved as well as Christians, may be known by those who understand what makes heaven with man; for heaven is in man, and those who have heaven in themselves come into heaven. Heaven in man is to acknowledge the Divinity, and to be led by Him. The first and primary thing of every religion is to acknowledge a Divinity. A religion which does not acknowledge a Divinity, is no religion. And the precepts of every religion have respect to worship, thus they teach how the Divinity must be worshipped, so that the worship may be acceptable to Him; and when this is fixed in one's mind, then as far as he wills it, and loves it, so far he is led by the LORD.

It is known that the Gentiles live a moral life as well as the Christians, and that many of them live a better life than Christians. Men live a moral life either for the sake of the Divinity or for the sake of men in the world. The moral life which is lived for the sake of the Divinity is spiritual life. Both appear alike in the external form, but in the internal they are altogether different. One saves man, the other does not save him. For he who lives a moral life for the sake of the Divinity, is led by the Divinity; but he who lives a moral life for the sake of men in the world, is led by himself. But this may be illustrated by an example.

He who does not do evil to his neighbor because it is contrary to religion, thus contrary to the Divinity, from a spiritual motive abstains from doing evil; but he who does not evil to another merely on account of the fear of the law, of the loss of reputation, honor, or gain, thus for the sake of himself and the world, abstains from doing evil from a natural motive, and is led by himself. The life of the latter is natural, but that of the former is spiritual. The man whose moral life is spiritual, has heaven in himself, but he whose moral life is only natural, has not heaven in himself. This is because heaven flows in from above, and opens man's interiors, and through the interiors flows in into the exteriors; but the world flows in from below, and opens the exteriors, but not the interiors; for there is no influx from the natural world into the spiritual, but from the spiritual world into the natural; consequently, if heaven be not received at the same time, the interiors are closed. From these things it may be

seen who receive heaven in themselves, and who do not. But heaven in one is not the same as it is in another; it differs in each one according to the affection of good and thence of truth. Those who are in the affection of good for the sake of the Divinity, love the divine truth, for good and truth love each other, and wish to be conjoined. Wherefore the nations, although they are not in genuine truths in the world, still from love receive them in the other life.

There was a certain spirit from among the Gentiles, who had lived in the world in the good of charity according to his religion: when he heard Christian spirits reasoning about their creeds he wondered at their disputing thus, and said that he did not wish to hear these things, for they reasoned from appearances and fallacies; instructing them thus: If I am good, I can know from the good itself what is true, and what I do not know I can receive.

I have often been instructed that the Gentiles who have led a moral life, and have lived in obedience and subordination, and in mutual charity according to their religion, and have thence received something of conscience, are accepted in the other life, and are there instructed with anxious care, by the angels, in the goods and truths of faith; and that when they are instructed, they behave themselves modestly, intelligently, and wisely, and easily receive truths, and are imbued with them. Besides they have formed to themselves no principles of the false contrary to the truths of faith, which are to be shaken off, still less scandals against the LORD, like many Christians, who cherish no other idea concerning Him

than as of a common man. Not so with the Gentiles. On the contrary, when they hear that GOD became MAN, and thus manifested Himself in the world, they immediately acknowledge it, and adore the LORD, saying, that GOD has fully manifested Himself, because He is the GOD of heaven and of earth, and because the human race are His.

It is a divine truth, that without the LORD there is no salvation; but this must be understood to mean that there is no salvation but from the LORD. There are in the universe many earths, and they are all full of inhabitants, yet scarcely any in them know that the LORD assumed the HUMANITY in our earth: but still, because they adore the DIVINITY under the Human Form, they are accepted and led of the LORD.

There are among Gentiles, as among Christians, both wise and simple. That I might be instructed as to their character, I have been permitted to speak with both, sometimes for hours and days. But at this day there are no such wise ones as in ancient times, especially in the ancient church, which was diffused over a great part of Asia, from which religion spread to many nations. That I might know their character, I have been permitted to have familiar conversation with some of them.

There was a certain one with me, who formerly was among the wiser ones, and who also was known in the learned world. We conversed on various subjects, and I was led to believe that he was Cicero. And because I knew that he was a wise man, I conversed with him about wisdom, intelligence, order, the

Word, and lastly about the LORD. Of wisdom he said: That there is no other wisdom than that which is of life, and that wisdom cannot be predicated of any thing else. Of intelligence: That it is from wisdom. Of order: That order is from the SUPREME GOD, and that to live in this order is to be wise and intelligent. As to the Word, when I read to him something from the prophets he was exceedingly delighted, especially with this: That each of the names and each of the words signified interior things, wondering greatly that the learned at this day are not delighted with the study of these things. I perceived manifestly that the interiors of his thought or mind were open. He said that he could not be present, because he perceived something more holy than he could bear, for he was so interiorly affected. At length I spoke with him concerning the LORD, saying that He was born a Man, but conceived of GOD, and that he put off the maternal human, and put on a Divine Human, and that He alone governs the universe. To this he replied, that he knew many things about the LORD, and that he perceived in his way, that if mankind was to be saved, it could have been accomplished in no other way.

I have also been permitted to speak with others who had lived in ancient times, and who then were among the eminently wise. They appeared at first in front at a distance, and there they could perceive the interiors of my thoughts, thus many things fully. From one idea of thought they could know the entire series, and fill it with the delightful things of wisdom, with charming representations. From this I perceived, that they were among the

eminently wise, and I was told that they were of the ancients. They then came up nearer; and when I read to them something from the Word, they were exceedingly delighted. I perceived that their delight and gratification arose principally from this, that every thing which they heard from the Word was representative and significative of celestial and spiritual things. They said, that in their time, when they lived in the world, this was their mode of thinking and speaking, and also of writing, and that this was the study of their wisdom.

But as to the Gentiles of the present day, they are not so wise, but most of them are simple in heart; yet still those of them who have lived in mutual charity receive wisdom in the other life.

It is common for the Gentiles who have adored any god under an image or statue, or any graven thing, when they enter the other life, to be introduced to certain ones who are in the place of their gods or idols, in order to rid them of their fantasies; and when they have been with them for some days, their fantasies are removed. Those who have adored men, are also sometimes introduced to them, or to others who personate them. To this end many of the Jews are introduced to Abraham, Jacob, Moses, and David: but when they perceive that they are men like others, and that they cannot help them, they are ashamed, and are carried to their own places, according to their lives. Among the Gentiles in heaven, the Africans are the most beloved, for they receive the goods and truths of heaven more easily than others. They wish especially to be called obedient,

but not faithful. They say that Christians, because they have the doctrine of faith, may be called faithful, but that they cannot be called faithful, unless they receive that doctrine, or, as they say, unless they are able to receive it.

XXXVII.

INFANTS IN HEAVEN.

SOME believe that only the infants who are born within the church go to heaven, but not those who are born out of the church. This, they say is because the infants within the church are baptized, and by baptism initiated into the faith of the church. But they do not know that no one has heaven or faith by baptism; for baptism is only for a sign and memorial that man is to be regenerated, and that he can be regenerated who is born within the church, since there is the Word which contains the divine truths by which regeneration is effected, and there the LORD is known, by whom man is regenerated. Let them know, therefore, that every infant, where ever born, whether within the church or out of it, whether of pious parents or of impious, when he dies is received by the LORD, and is educated in heaven. He is instructed there according to divine order, and is imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced

into heaven, and becomes an angel. Every one who thinks from reason, may know that no one is born for hell, but that all are born for heaven, and that man himself is in fault, if he goes to hell; but that infants can as yet be in no fault.

Infants who die, are in the other life infants still. They have the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in the rudiments of the capacity of becoming angels. For infants are not angels, but they become angels. For every one who goes out of the world, begins there in a state of life similar to his state here: an infant in the state of infancy; a child in the state of childhood; a youth, a man, an old man, in the state of youth, of manhood, and of old age: but the state of every one is afterward changed. But the state of infants excels the state of all others in this: That they are in innocence, and that evil from actual life has not yet taken root in them; innocence also is such, that all things of heaven may be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love.

The state of infants in the other life is much better than the state of infants in the world, for they are not clothed with an earthly body, but with an angelic body. The earthly body in itself is heavy; it does not receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world. Therefore infants in the world must learn to walk, to move their limbs, and to speak, yea, their senses, as seeing and

hearing, must be opened by use. Not so with infants in the other life; for they are spirits, and consequently they act immediately accordingly to their interiors: they walk without practice; they speak also, but at first from general affections, not yet so well distinguished into ideas of thoughts; but soon they are initiated also into these, and this because their exteriors are homogeneous with their interiors.

Infants, as soon as they are raised up, which takes place soon after their decease, are taken into heaven, and delivered to angels who are of the female sex, who in the life of the body tenderly loved infants, and at the same time loved GOD. These, because in the world they loved all infants from a sort of maternal tenderness, receive them as their own; and the infants also, from an innate disposition, love them as their own mothers. Each one has charge of as many infants as she desires from a spiritual parental affection.

How infants are educated in heaven, shall also be briefly told. From their tutoress they learn to speak. Their speech at first is merely a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the ideas of thought from the affections constitute all angelic speech. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by which their interiors are opened, and thus they are daily perfected. When the first period is completed, they are transferred into another

heaven, where they are instructed by masters; and so on.

Infants are instructed chiefly by representatives suited to their capacities, which are so beautiful, and at the same time so full of wisdom from within as to exceed all belief. Thus intelligence, which derives its soul from good, is insinuated into them by degrees. I am allowed here to mention two representatives, which I was permitted to see. From these the rest may be inferred.

First, they represented the LORD rising from the sepulchre, and at the same time the union of his Human with the Divine; which was done in a manner so wise as to exceed all human wisdom, and at the same time in an innocent, infantile manner. They also presented the idea of a sepulchre, but not at the same time the idea of the LORD, except so remotely that it was scarcely perceived that it was the LORD, only as it were at a distance, because in the idea of a sepulchre there is something funereal, which they thus removed. Afterward they cautiously admitted into the sepulchre something atmospherical, appearing still as a thin watery substance, by which they represented, also by a becoming removal, spiritual life in Baptism.

Afterward I saw represented by them the descent of the LORD to those that were bound, and his ascent with them into heaven, and this with incomparable prudence and piety. And, what was infantile: They let down small cords, almost invisible, very soft and tender, by which they raised up the LORD in his ascent; always in a holy fear, so that nothing in the

representative should border upon any thing in which there was not the spiritual-celestial. Besides they have other representatives by which they are brought into the knowledges of truth and into the affections of good, as by plays suitable to the minds of little children.

How tender their understanding is, was also shown me. When I prayed the LORD's prayer, and when they flowed from their intellectual into the ideas of my thought, I then perceived that their influx was so tender and soft, that it was almost as of affection alone; and at the same time I perceived that their intellectual was open even from the LORD, for what proceeded from them was like something transfluent. The LORD also flows into the ideas of infants chiefly from the inmosts, for nothing closes those ideas, as with adults, no false principles obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom.

From these things it may be manifest, that infants do not come into the angelic state immediately after death, but that they are successively introduced by the knowledges of good and truth, and this according to all heavenly order; for the most minute particulars of their disposition are known to the LORD, wherefore, according to every movement of their inclination, they are led to receive the truths of good and the goods of truth.

By a mode of communication familiar in the other life, I was shown what the ideas of infants are when they see any object. To them every object is alive.

Consequently there is life in every idea of their thought. I also perceived, that infants on earth have nearly the same ideas when they are in their little plays, for as yet they have no reflection, such as adults have, as to what is inanimate.

Infants are of a genius either celestial or spiritual. Those who are of a celestial genius are well distinguished from those who are of a spiritual genius. The celestial think, speak, and act very softly, so that scarcely any thing appears but what flows from the good of love to the LORD and toward other infants. The spiritual are not so gentle, but in every thing about them there is manifested something as it were vibratory and fluttering. This also is evident from their indignation, and from other things.

Many may suppose that infants remain infants in heaven, and that they are as infants among the angels. Those who do not know what constitutes angels may have been confirmed in that opinion, from the images sometimes seen in temples, where angels are exhibited as infants. But the truth is altogether otherwise. Intelligence and wisdom constitute the angel, and until infants have intelligence and wisdom, they are indeed with angels, yet they are not angels. But when they become intelligent and wise, then first they become angels. Yea, what I have wondered at, then they no longer appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius. Intelligence and wisdom produce this effect. Infants as they are perfected in intelligence and wisdom, appear more adult, thus as youths and young men, because intelligence

and wisdom are real spiritual nourishment; consequently the things which nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is but the external form of the interiors.

It ought to be known that infants in heaven do not advance in age beyond early youth, and that they remain in this to eternity. That I might know that this is so, I was permitted to speak with some who were educated as infants in heaven, and who had grown up there; with some also when they were infants, and afterward with the same when they became youths: and from them I have heard the course of their life from one age to another.

The innocence of infancy is not genuine innocence, because it is as yet without wisdom. Genuine innocence is wisdom, for so far as any one is wise, so far he loves to be led by the LORD; or, what is the same, as far as any one is led by the LORD, so far he is wise. Infants therefore are led on from external innocence, in which they are at first, which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom. This innocence is the end of all their instruction and progress; wherefore, when they come to the innocence of wisdom, the innocence of infancy, which in the mean time had served them for a plane, is then conjoined with them. The wiser the angels are, the more innocent they are, and the more innocent they are, the more they appear to themselves as little children; consequently, in the Word, infancy signifies innocence.

I have inquired of the angels whether infants are

pure from evils, because they have no actual evil, like adults. But I was told that they are equally in evil, yea, that they also are nothing but evil; but that they, like all angels, are withheld from evil and held, in good by the LORD, so that it appears to them as if they were in good of themselves. Lest therefore infants, after they become adults in heaven, should have the false opinion of themselves, that the good with them is from themselves and not from the LORD, they are sometimes let back into their evils, which they have received hereditarily, and are left in them, until they know, acknowledge, and believe, that they are in themselves nothing but evil.

No one in the other life is ever punished on account of hereditary evil, because it is not his, nor is it his fault that he is such; but he is punished on account of the actual evil which is his own, thus as far as he has appropriated to himself hereditary evil by actual life. That infants, when they become adult, are let back into a state of their hereditary evil, is not therefore that they may be punished for it; but that they may know, that of themselves they are nothing but evil, and that by the mercy of the LORD, they are taken from the hell which cleaves to them, and introduced into heaven: and that they are in heaven, not from any merit of their own, but from the LORD; and thus that they may not boast before others of their goodness, for this is as contrary to the good of mutual love, as it is contrary to the truth of faith.

The difference between those who die infants and those who die adults, shall also be told: —

Those who die adults have a plane acquired from the earthly and material world, and they carry it with them. This plane is their Memory and its corporeal Natural Affection. After death this remains fixed, and is then quiescent; but still it serves their thought for an ultimate plane, for the thought flows into it. Consequently according to this plane, and the correspondence of the rational with the things which are in it, is the man after death. But those who die in infancy, and are educated in heaven, have no such plane, but a spiritual natural plane instead, since they derive nothing from the material world and the earthly body; wherefore they cannot be in so gross affections and thoughts, for they derive all things from heaven. Besides infants do not know that they were born in the world, but they believe that they were born in heaven; consequently they know of no other birth than the spiritual birth, which is effected by the knowledges of good and truth, and by intelligence and wisdom, from which man is man; and because these are from the LORD, they believe, and love to believe, that they are the children of the LORD Himself. But still the state of men who grow up on earth may become equally as perfect as the state of infants who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and of the world, and in their place receive spiritual loves.

XXXVIII.

THE WISE AND THE SIMPLE IN HEAVEN.

ALL who have become intelligent and wise in the world, are received in heaven, and become angels every one according to the quality and quantity of his intelligence and wisdom. For whatever a man acquires in the world, this remains, and is carried with him after death, when also it is increased and filled, but within the degree of his affection and desire of truth and its good, but not beyond it. Those who had but little affection and desire, receive but little, yet still as much as they can receive within that degree; but those who had much affection and desire, receive much. The degree itself of affection and desire is as the measure, which is filled to the full. To him, therefore, whose measure is large much is given; and little, to him whose measure is small. This is because the love, to which belong affection and desire, receives all that is agreeable to itself; hence every one receives according to his love. This is meant by the LORD'S words: To every one who hath, shall be given, that he may have more abundantly. Matt. xiii. 12; xxv. 29. Into his bosom shall be given good measure, pressed down, shaken together, and running over. Luke vi. 38.

All are received into heaven, who have loved truth and good for the sake of truth and good. Those therefore who have loved much, are called *wise*, but

those who have loved little, are called *simple*. The wise in heaven are in great light, but the simple in heaven are in less light; every one according to the degree of his love of good and truth. To love truth and good for their own sake, is to will them and to do them; for those who will and do them, love them, but not those who do not will and do them. These also love the LORD, and are loved by the LORD, since good and truth are from the LORD, and because good and truth are from the LORD, the LORD is in them, and consequently He is with those who receive good and truth in their life by willing and doing them. Man also, viewed in himself, is nothing else but his own good and truth, because good is of his will, and truth is of his understanding, and man is characterized by his will and understanding. Hence it is manifest that man is loved by the LORD, so far as his will is formed from good, and his understanding is formed from truth. To be loved by the LORD is also to love the LORD, since love is reciprocal; for the LORD gives to him who is loved the faculty of loving in return.

In the world it is believed that those who know many things, whether it be from the doctrines of the church and the Word, or from sciences, see truths more interiorly and acutely than others and thus that they are more intelligent and more wise. Such persons believe so about themselves. But the nature of true intelligence and wisdom, and of what is spurious and false, shall now be told in what follows.

TRUE INTELLIGENCE AND WISDOM is to see and perceive what is true and good, and thence what is false

and evil, and to distinguish them accurately, and this from an interior intuition and perception. With every man there are interiors and exteriors. The interiors are of the internal or spiritual man, but the exteriors of the external or natural man. Man sees and perceives according to the formation of his interiors, and their unity with his exteriors. The interiors of man can be formed only in heaven, but his exteriors are formed in the world. When the interiors are formed in heaven, then the things which are there flow into the exteriors which are from the world, and form them into correspondence, that is, into unity of action. When this is done, man sees and perceives from the interior.

In order that the interiors may be formed, the only means is that man should look to the Divine and to heaven; for, as was said, the interiors are formed in heaven; and man looks to the Divine, when he believes in the Divine, and believes that all truth and good, consequently all intelligence and wisdom, are from Him; and he believes in the Divine, when he is willing to be led by the Divine. In this way, and in no other, the interiors of man are opened. The man who is in this faith, and in a life according to it, has the power and faculty of becoming intelligent and wise. But in order to this, he must learn many things, not only those which are of heaven, but also those which are of the world; those which are of heaven from the Word and from the church, and those which are of the world from the sciences. As far as man learns, and applies to life, so far he becomes intelligent and wise, for so far the interior

sight, which is of his understanding, and the interior affection, which is of his will, are perfected. The simple of this class are those whose interiors are open, but not so much cultivated by spiritual, moral, civil, and natural truths; they perceive truths when they hear them, but do not see them in themselves. But the wise of this class are those whose interiors are not only open but cultivated; these also see truths in themselves, and perceive them. From these things may appear the nature of true intelligence and wisdom.

SPURIOUS INTELLIGENCE AND WISDOM is not to see and perceive what is true and good, and thence what is false and evil, from within, but only to believe that to be true and good, and that to be false and evil, which is said to be so by others, and then to confirm it. Those who do not see what is true from the truth itself, but only from another, can take up and believe what is false as well as what is true; and they can also confirm it until it appears as truth; for whatever is confirmed puts on the appearance of truth; and there is nothing which cannot be confirmed.

The interiors of such people are open only from beneath, but their exteriors are open as far as they have confirmed themselves; wherefore the light from which they see is not the light of heaven, but it is the light of the world, which is called natural light. In this light falses can shine like truths, yea, when they are confirmed, they may appear resplendent, but not in the light of heaven. Of this class, the less intelligent and wise are those who have confirmed themselves much, and the more intelligent and wise are those who have confirmed themselves but little. From

these things may appear the nature of spurious intelligence and wisdom.

But those are not of this class, who in childhood supposed those things to be true which they heard from their masters, if in riper years, when they think from their own understanding, they do not remain in them, but desire truth, and earnestly seek after it, and are interiorly affected by it when they find it. These, because they are affected with truth for its own sake, see the truth before they confirm it.

All intelligence and wisdom that is without an acknowledgment of the Divine is false; for all those who do not acknowledge a Divine, but nature instead, think from the corporeal sensual, and are merely sensual, however erudite and learned they may seem to be in the world. Their erudition does not, however, ascend beyond such things in the world as appear before the eyes. These they keep in their memory and look at them almost materially, although the same sciences serve the truly intelligent for the formation of their understanding. By the sciences are meant the various kinds of experimental knowledge, as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, the history of kingdoms; and also the criticisms and languages of the learned world.

Man carries with him into the spiritual world all his natural memory, but the things which are in it are not under his view, and do not come into his thought, as they did when he lived in the world. He can take nothing from that memory and produce it in spiritual light, because the things in it are not objects of that

light. But the rational or intellectual principles, which man acquired from the sciences, whilst he lived in the body, square with the light of the spiritual world; wherefore, as far as the spirit of man is made rational by knowledges and sciences in the world, so far he is rational after the dissolution of the body; for then man is a spirit, and it is the spirit which thinks in the body.

But with respect to those who by knowledges and sciences have become intelligent and wise, who have applied all things to the use of life, and at the same time have acknowledged the Divine, loved the Word, and lived a spiritual moral life, the sciences have served them as the means of becoming wise, and also of corroborating the things of faith. I have perceived and have also seen the interiors which are of their mind, as transparent from light, of a bright, flamy, or azure color, like that of diamonds, rubies, and sapphires, which are pellucid; and this according to their confirmations in favor of a Divine, and in favor of the divine truths, which they had derived from the sciences. Such is the appearance of true intelligence and wisdom, when it is exhibited to view in the spiritual world. This appearance is derived from the light of heaven, which is divine truth proceeding from the LORD, from which is all intelligence and wisdom.

The planes of that light, in which variegations as of colors exist, are the interiors of the mind; and the confirmations of divine truths by those things which are in nature, and which are in the sciences, produce those variegations. For the interior mind of man looks into the things of the natural memory,

and those things there which confirm, it sublimates as it were by the fire of heavenly love, and withdraws them, and purifies them even into spiritual ideas. That this is so man does not know so long as he lives in the body, since there he thinks both spiritually and naturally; but the things which he then thinks spiritually he does not perceive, but only those which he thinks naturally; but when he comes into the spiritual world, he does not then perceive what he thought naturally in the world, but what he thought spiritually: thus his state is changed.*

From these things it is evident, that man by knowledges and sciences is made spiritual, and that these are the means of becoming wise, but only with those who in faith and life have acknowledged the Divine. These also are received in heaven above others, and are there among those who are in the midst, because they are in light more than others. These are the intelligent and wise in heaven, who shine as with the brightness of the firmament, and who shine as the stars. But the simple are those who have acknowledged the Divine, loved the Word, and lived a spiritual and moral life, but the interiors of whose minds were not so much cultivated by knowledges and sciences. The human mind is like ground, which is such as it is made by cultivation.

* See note G.

XXXIX.

THE RICH AND THE POOR IN HEAVEN.

THERE are various opinions concerning reception into heaven. Some suppose that the poor are received, and not the rich; some that the rich and poor are received alike; some that the rich cannot be received unless they give up their wealth, and become as the poor: and each confirms his opinion from the Word. But those who make a distinction between the rich and the poor as to heaven, do not understand the Word. The Word in its bosom is spiritual, but in the letter it is natural; wherefore those who take the Word only according to the literal sense, and not according to any spiritual sense, err in many things, especially as to the rich and the poor; as that it is as difficult for the rich to enter into heaven, as for a camel to pass through the eye of a needle; and that it is easy for the poor, because they are poor, since it is said: *Blessed are the poor, for theirs is the kingdom of the heavens.* Luke vi. 20, 22. But those who know any thing of the spiritual sense of the Word, think otherwise. They know that heaven is for all who live the life of faith and of love, whether they be rich or poor. But who are meant in the Word, by the rich, and who by the poor, will be told in what follows.

From much discourse and life with the angels, I am permitted to know that the rich come as easily into heaven as the poor, and that no man is excluded

from heaven because he lives in abundance, neither is any one received into heaven because he is poor. Both the rich and the poor are there, and many of the rich are in greater glory and happiness than the poor.

It is proper to observe in the outset, that a man may acquire riches and accumulate wealth so far as opportunity is given, provided it be not done with craft and dishonesty; that he may eat and drink delicately, provided he does not place his life in it; that he may dwell magnificently according to his condition; may converse with others as others do; frequent places of amusement, and talk about the affairs of the world; and that he has no need to assume a devout aspect, to be of a sad and sorrowful countenance, to bow down his head, but may be joyful and cheerful; nor to give his goods to the poor, except so far as affection leads him: in a word, he may live in the external form altogether like a man of the world, and those things do not hinder his going to heaven, provided that inwardly in himself he thinks properly about God, and acts sincerely and justly with his neighbor. For man is characterized by his affection and thought, or by his love and faith; thence all his external acts derive their life, for to act is to will, and to speak is to think; since every one acts from will and speaks from thought. Consequently, when it is said in the Word, that man will be judged according to his deeds, and that he will be rewarded according to his works, the meaning is that he will be judged and rewarded according to his thought and affection, from which are his deeds, or which are in his deeds; for without these, deeds are

of no account, and altogether by them their quality is determined. Hence it is evident, that the external of man does nothing, and that his internal, from which the external is derived, does every thing

Since a man in the external form may live as others, may grow rich, keep a plentiful table, dwell in a splendid house, and wear splendid apparel, according to his condition and employment, enjoy delights and gratifications, and engage in worldly things, for the sake of employment and business, and for the life both of the mind and body, provided he inwardly acknowledges the Divine, and wishes well to his neighbor, it is evident that it is not so difficult as some suppose to walk in the way of heaven. The only difficulty is, to be able to resist the love of self and of the world, and to prevent their predominance; for these are the source of all evils.

That it is not so difficult as many imagine, is evident from these words of the LORD: Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light. Matt. xi. 29, 30. The yoke of the LORD is easy and his burden light, because, as far as man resists the evils springing from the love of self and of the world, so far he is led by the LORD and not by himself; and because the LORD afterwards resists those evils with man, and removes them.

I have spoken with some after death, who, while they lived in the world, renounced the world, and gave themselves up to a life almost solitary, that by the withdrawal of their thoughts from worldly things, they might be at leisure for pious meditations, be-

lieving that they should thus enter the way of heaven. But these in the other life are of a sorrowful temper; they despise others who are not like themselves; they are indignant that they do not attain happiness superior to others, believing that they have merited it; they do not care for others, and turn away from offices of charity, by which there is conjunction with heaven. They desire heaven more than others, but when they are elevated among the angels, they induce anxieties, which disturb the happiness of the angels; wherefore they are separated from them, and then they depart into desert places, where they lead a life similar to their life in the world. Man cannot be formed for heaven except by means of the world. In the world are the ultimate effects in which the affection of every one must be terminated; which affection, unless it puts itself forth, or flows out into acts, which is done in the society of many, is suffocated at length to such a degree, that a man no longer regards his neighbor, but himself alone. Hence it is evident, that a life of charity toward the neighbor, which is to do what is just and right in every work and in every employment, leads to heaven, but not a life of piety without a life of charity, consequently, that so far as a man is in business, there can be the exercises of charity, and thence the growth of that life; and that so far as he removes himself from it, these cannot be. On this subject I shall speak now from experience.

Many of those who in the world were engaged in trade and merchandise, and who also became rich by these employments, are in heaven; but fewer of those

who have been in stations of honor, and who became rich by their offices. This is because the latter, by the gains and honors bestowed upon them on account of their dispensing what is just and right, and also lucrative and honorable posts, were induced to love themselves and the world, and thereby to remove their thoughts and affections from heaven, and turn them to themselves; for as far as a man loves himself and the world, and regards himself and the world in every thing, so far he alienates himself from the Divine, and removes himself from heaven.

The rich in heaven excel all others in opulence. Some of them dwell in palaces, within which all things are refulgent as from gold and silver. They have an abundance of all things for the uses of life. But they do not in the least degree set their heart on these things, but on uses themselves. These they view clearly and as in light, but the gold and silver obscurely and as in shade respectively. This is because in the world they loved uses, and gold and silver only as means and instruments. Uses themselves in heaven are thus refulgent; the good of use as gold, and the truth of use as silver. The opulence, the delight, and the happiness, consequently, of the rich in heaven are according to their uses in the world.

Good uses are for one to provide for himself and his own the necessaries of life; also to wish for an abundance for the sake of his country, and of his neighbor, whom a rich man can in many ways benefit more than a poor man. And in these uses a man can remove his mind from an indolent life, which life is pernicious, since in it he thinks evil from the evil

implanted in himself. These uses are good, so far as they have in them the Divine, that is, so far as man looks to the Divine and to heaven, and places in them his good, and regards wealth only a subservient good.

But how different is the lot of the rich who have not believed in the Divine, and have rejected from their mind the things which are of heaven and of the church! They are in hell, where are filth, misery, and want. Into such things riches are changed, when loved as an end; nor only riches, but also the uses themselves, which are either that they may live as they like and indulge in pleasures, and may be able to give up the mind more abundantly and freely to the commission of wickedness, or that they may rise above others, whom they despise. A spiritual principle in riches and in their uses is like the soul in the body, and as the light of heaven in moist ground; but such riches, and such uses, because they have nothing spiritual in them, but only what is earthly, become filthy; they also become putrid like the body without the soul, and as moist ground without the light of heaven. These are they whom riches have seduced and withdrawn from heaven.

The poor do not go to heaven on account of their poverty, but on account of their life. The life of every one follows him, whether he be rich or poor. There is no peculiar mercy for one more than for the other. He who has lived well is received, and he who has lived ill is rejected. Besides poverty seduces and withdraws man from heaven as much as wealth. Great numbers also among the poor are not content

with their lot; they seek for many things, and believe riches to be blessings. When therefore they do not receive them, they are angry, and think evil of the Divine Providence. They also envy others their good things. Besides, they also defraud others, when occasion is given, and they live in filthy pleasures.

But it is otherwise with the poor who are content with their lot, who are careful and diligent in their work, and love labor better than idleness, and act sincerely and faithfully, and then at the same time live a Christian life. I have several times spoken with those who were of the rustic class, and from the lower orders in society, who, while they lived in the world, believed in God, and did what was just and right in their works. These, because they were in the affection of knowing truth, asked what charity was and what faith was, because in the world they had heard much about faith, but in the other life much about charity. Wherefore they were told, that charity is every thing that relates to life, and faith every thing that relates to doctrine; consequently, that charity is to will and do what is just and right in every work, but that faith is to think justly and rightly; and that faith and charity conjoin themselves, like doctrine and a life according to it, or like thought and will; and that faith becomes charity, when what a man thinks justly and rightly, he also wills and does, and that then they are not two but one. This they understood well, and rejoiced, saying that while in the world they never conceived that believing was anything else than living.

From these things it may be manifest, that the rich

go to heaven as well as the poor, and the one as easily as the other. It is believed that the poor enter heaven easily and the rich with difficulty, because the Word has not been understood, where the rich and poor are mentioned. By the rich there, in the spiritual sense, are meant those who abound in the knowledges of good and of truth, thus who are within the church, where the Word is; and by the poor, those who are wanting in these knowledges, and yet desire them, thus who are out of the church, where the Word is not.

That by the rich, in the Word, in the spiritual sense are meant those who are in the knowledges of truth and good, and by riches the knowledges themselves, which also are spiritual riches, is evident from various passages, as in Isaiah, x. 12, 13, 14; xxx. 6, 7; xlv. 3; Jeremiah, xvii. 3; xlviii. 7; l. 36, 37; li. 13; Daniel, v. 2, 3, 4; Ezekiel, xxvi. 7, 12; xxvii. 1 to the end; Zechariah, ix. 3, 4; Psalms, xl. 13; Hosea, xii. 9; Revelation, iii. 17, 18; Luke, xiv. 33; and elsewhere: and that by the poor in the spiritual sense are signified those who have not the knowledges of good and of truth, and still desire them, Matt. xi. 5; Luke, vi. 20, 21; xiv. 21; Isaiah, xiv. 30; xxix. 19; xli. 17, 18; Zephaniah, iii. 12, 18. All these passages may be seen explained according to the spiritual sense, in the ARCANA CŒLESTIA, No. 10227.

XL.

MARRIAGES IN HEAVEN.

BECAUSE heaven is from the human race, and the angels of heaven are therefore of both sexes; and because it is from creation that the woman should be for the man, and the man for the woman, thus that each should be the other's; and because this love is innate in both; it follows that there are marriages in the heavens as well as on the earth. But marriages in the heavens are very different from marriages on the earth. What, therefore, the marriages in the heavens are, and in what they differ from marriages on the earth, and in what they agree, shall now be told in what follows.

Marriage in the heavens is the conjunction of two into one mind. What this conjunction is, shall be first explained. The mind consists of two parts, one of which is called the understanding, the other the will. When these two parts act in unity then they are called one mind. In heaven the husband acts that part which is called the understanding, and the wife that which is called the will. When this conjunction, which is of the interiors, descends into the inferiors which are of their body, then it is perceived and felt as love; this love is CONJUGIAL LOVE. From these things it is evident, that conjugial love derives its origin from the conjunction of two into

one mind. This is called in heaven cohabitation; and it is said that they are not two, but one. Wherefore the two CONJUGIAL PARTNERS in heaven are not called two, but one angel.*

That there is also such a conjunction of husband and wife in the inmosts, which are of their minds, comes from creation itself; for the man is born to be intellectual, thus to think from the understanding, but the woman is born to be voluntary, thus to think from the will. This also is evident from the inclination or connate disposition of each, as also from their form. *From the disposition*, in that the man acts from reason, but the woman from affection. *From the form*, in that the man has a rougher and less beautiful face, a heavier speech, and a harder body, but the woman has a milder and more beautiful face, a more tender speech, and a more delicate body. Similar is the distinction between the understanding and the will, or between thought and affection; similar also that between truth and good, and similar that between faith and love; for truth and faith are of the understanding, and good and love are of the will. Hence it is that in the Word by a youth and a man, in the spiritual sense is meant the understanding of truth, and by a virgin and a woman the affection of good; and also that the church, from the affection of good and of truth, is called a woman and also a virgin; also that all those who are in the affection of good are called virgins, as in the Revelation, xiv. 4.

Every one, whether man or woman, has an under-

* See note H.

standing and a will, but still with the man the understanding predominates, and with the woman the will predominates, and the person is according to that which predominates. But in marriages in the heavens there is no predominance, for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since one loves to will and to think as the other, thus mutually and reciprocally; hence their conjunction into one. This conjunction is an actual conjunction, for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look at each other face to face; for, as has been often said above, there is a communication of thoughts and affections in the heavens, especially of one conjugial partner with another, because they love each other. From these things it may be manifest that the conjunction of minds, which makes marriage and produces conjugial love in the heavens, consists in this: That each one wishes all he has to be the other's, and thus reciprocally.

I have been told by the angels, that as far as two conjugial partners are in such conjunction, so far they are in conjugial love, and at the same time so far in intelligence, wisdom, and happiness, because divine good and divine truth, from which all intelligence, wisdom, and happiness are derived, principally flow into conjugial love; consequently that conjugial love is the very plane of the divine influx, because it is at the same time the marriage of truth and good; for as it is the conjunction of the understanding and the

will, so likewise it is the conjunction of truth and good, since the understanding receives divine truth, and is also formed from truths, and the will receives divine good, and is also formed from goods: for what a man wills, this is good to him, and what he understands, this is truth to him. Consequently it is the same, whether you say the conjunction of the understanding and the will, or the conjunction of truth and good. The conjunction of truth and good makes the angel, and also his intelligence, wisdom, and happiness; for the quality of an angel is according as the good with him is conjoined with truth, and the truth with good; or what is the same, according as the love with him is conjoined with faith, and as the faith is conjoined with love.

The Divine proceeding from the LORD principally flows into conjugial love, because conjugial love descends from the conjunction of good and truth; for, as was said above, whether you say the conjunction of the understanding and the will, or the conjunction of good and truth, it is the same thing. The conjunction of good and truth derives its origin from the divine love of the LORD toward all who are in the heavens and on the earth. From divine love proceeds divine good; and divine good is received by angels and by men in divine truths. Truth is the only receptacle of good: wherefore nothing from the LORD and from heaven can be received by any one who is not in truths. As far, therefore, as the truths with man are conjoined with good, so far man is conjoined with the LORD and with heaven. This then is the origin itself of conjugial love; and consequently

it is the very plane of the divine influx. Hence it is that in the heavens the conjunction of good and truth is called the heavenly marriage, and that in the Word heaven is compared to a marriage, and is also called a marriage; and that the LORD is called the Bridegroom and the Husband, and heaven with the church, the Bride and the Wife.

Good and truth conjoined with an angel or a man, are not two but one, since then the good is of truth and the truth is of good. This conjunction is as when a man thinks what he wills, and wills what he thinks; then the thought and the will make one, thus one mind, for thought forms, or exhibits in form, that which the will wills, and the will gives it delight: consequently two conjugial partners in heaven are not called two, but one angel. This also is understood by the LORD'S words: Have ye not read: That He who made from the beginning, made them male and female, and said: For this cause will a man leave father and mother, and cleave to his wife, and they two shall be one flesh; wherefore they are no longer two, but one flesh; wherefore, what GOD hath joined together, let not man put asunder. All do not receive this word, but those to whom it is given. Matt. xix. 4, 5, 6, 11; Mark x. 6, 7, 8, 9; Gen. ii. 24. Here is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth; and by man's not separating what GOD has joined together, is meant, that good must not be separated from truth.

From these things may now be seen the origin of love truly conjugial, namely: That it is first formed

in the minds of those who are in marriage, and that it thence descends, and is derived into the body, and there it is perceived and felt as love: for whatever is felt and perceived in the body, derives its origin from its spiritual source in the understanding and the will. The understanding and the will make the spiritual man. Whatever from the spiritual man descends into the body, presents itself there under another shape, but still it is similar and unanimous, like soul and body, and like cause and effect, as may be manifest from what was said and shown in the two articles on correspondences.

I heard an angel describing love truly conjugial and its heavenly delights in this manner: That it is the divine of the LORD in the heavens, which is the divine good and the divine truth, united in two angels, yet so that they are not two but as one. He said that two conjugial partners in heaven are that love, because every one is his own good and his own truth, both as to mind and as to body; for the body is an effigy of the mind, because formed to its likeness. He thence inferred that the Divine is effigied in two who are in love truly conjugial; and because the Divine, that heaven also is effigied, because the universal heaven is the divine good and the divine truth proceeding from the LORD; and that hence all things of heaven are inscribed on this love, with beatitudes and delights more than can be numbered. He expressed the number by a term which involves myriads of myriads. He wondered that the man of the church should know nothing of this, when yet the church is the LORD'S heaven in the earth, and heaven is the

marriage of good and truth. He said that he was astonished when he thought that adulteries are committed, and are also confirmed, within the church more than out of it, when yet their delight in itself is nothing else, in the spiritual sense, and consequently in the spiritual world, than the delight of the love of the false conjoined with evil. This delight is infernal because altogether opposite to the delight of heaven, which is the delight of the love of truth conjoined with good.

From what has been now said about the origin of conjugial love, it may be concluded who are in this love, and who are not; that they are in conjugial love who from divine truths are in divine good; and that conjugial love is so far genuine, as the truths which are conjoined with good are genuine; and because all good, which is conjoined with truths, is from the LORD, it follows, that no one can be in love truly conjugial, unless he acknowledges the LORD, and His Divinity; for without this acknowledgment the LORD cannot flow in, and be conjoined to the truths which are with man.

From these things it is evident, that those are not in conjugial love who are in falses, and especially those who are in falses from evil. With those who are in evil and thence in falses, the interiors also, which are of the mind, are closed; wherefore conjugial love can have therein no origin; but beneath them, in the external or natural man, separate from the internal, there is the conjunction of the false and evil, which conjunction is called the infernal marriage. I have been permitted to see what the mar-

riage is between those who are in the falses of evil, which is called the infernal marriage. They converse with each other, and also are conjoined from a lascivious principle, but interiorly they burn with deadly hatred toward each other, a hatred so intense that it cannot be described.

Neither can there be conjugial love between two who are of a different religion, since the truth of the one does not agree with the good of the other, and two dissimilar and discordant things cannot make one mind out of two; wherefore the origin of their love does not partake at all of the spiritual. If they cohabit and agree together, it is only from natural causes. For this reason marriages in the heavens are contracted with those who are of the same society, because they are in similar good and truth, but not with those who are out of the society. This was also represented in the Israelitish nation, by marriages being contracted within tribes, and specifically within families, and not out of them.

Neither can there be love truly conjugial between one husband and several wives; for this destroys its spiritual origin, which is, the formation of one mind out of two; consequently it destroys interior conjunction, which is the conjunction of good and truth, from which is the very essence of this love. Marriage with more than one is like an understanding divided into several wills, and like a man attached not to one but to several churches, for thus his faith is so distracted that it becomes no faith.

The love of dominion of one over the other entirely takes away conjugial love and its heavenly delight;

for, as was said above, conjugial love and its delight consists in this, that the will of the one be that of the other, and this mutually and reciprocally. The love of dominion in marriage destroys this; for he who domineers wishes that his will alone should be in the other, and none of the other's reciprocally in himself; hence there is nothing mutual, consequently no reciprocal communication of one's love and its delight with the other; yet this communication and thence conjunction, is the interior delight itself in marriage, which is called blessedness. The love of dominion utterly extinguishes this blessedness, and with it every thing celestial and spiritual of this love, so that it is not known that it exists; and if it should be said to exist, it would be accounted so vile, that at the mention only of blessedness thence they would either laugh or be angry.

When one wills or loves what the other wills or loves, then both are free, for all freedom is of love; but where there is dominion neither is free; one is a servant, and so also the other who exercises dominion, because he is led as a servant by the lust of domineering. But this is utterly incomprehensible to one who is ignorant of the freedom of heavenly love. Still, from what has been said above on the origin and essence of conjugial love, it may be known, that so far as dominion enters, so far minds are not conjoined, but divided. Dominion subjugates, and a subjugated mind has either no will, or an opposite will; if no will, then also there is no love; and if an opposite will, then there is hatred instead of love.

The interiors of those who live in such a marriage,

are in mutual collision and combat against each other, as is customary with two opposites, howsoever the exteriors are restrained and kept quiet for the sake of peace. The collision and combat of their interiors reveal themselves after their death; when they generally meet together and then fight like enemies, and tear each other; for then they act according to the state of their interiors. I have several times been permitted to see their combats and tearings, some of which were full of revenge and cruelty. For in the other life the interiors of every one are set at liberty, and are no longer restrained by external things, on account of worldly reasons; for then every one appears openly as he is interiorly.

There is genuine conjugial love in the inmost heaven, because the angels of that heaven are in the marriage of good and truth, and also in innocence. The angels of the inferior heavens are also in conjugial love, but only so far as they are in innocence, for conjugial love, viewed in itself, is a state of innocence; wherefore, conjugial partners, who are in conjugial love, enjoy heavenly delights which, before their minds, are almost like the sports of innocence, as among infants; for everything delights their minds, because heaven with its joy flows in into every thing of their life.

Conjugial love, consequently, is represented in the heavens by the most beautiful objects. I have seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud; and I was told that the angels in heaven have all their beauty from conjugial love. The affections and thoughts flowing

from it are represented by adamantine auras sparkling as from carbuncles and rubies, and this with delights which affect the interiors of the mind. In a word, heaven represents itself in conjugial love, because heaven with the angels is the conjunction of good and truth, and this conjunction makes conjugial love.

Marriages in the heavens differ from marriages on the earth in this: That, beside other uses, marriages on the earth are for the procreation of offspring. But not so in the heavens. Instead of this procreation, there is in the heavens the procreation of good and truth. There is the latter procreation instead of the former, because marriage in the heavens is the marriage of good and truth, as was shown above, and in this marriage good and truth, and their conjunction, are loved above all things: these, therefore, are propagated from marriages in the heavens. Consequently, in the Word, nativities and generations signify spiritual nativities and generations, which are of good and of truth. Mother and father signify truth conjoined with good which procreates; sons and daughters, the truths and goods which are procreated, and sons-in-law and daughters-in-law, the conjunctions of these, and so forth. From these things it is evident, that marriages in the heavens are not like marriages on earth. In the heavens the nuptials are spiritual, and ought not to be called nuptials, but conjunctions of minds from the marriage of good and truth; but in the earth they are nuptials, because they are not only of the spirit, but also of the flesh. And because there are no nuptials in the

heavens, therefore the two conjugial partners there are not called husband and wife; but the conjugial partner of another, from an angelic idea of the conjunction of two minds into one, is called by a word which signifies reciprocally one's own mutual. From these things it may be known, how the LORD'S words in Luke xx. 35, 36, concerning nuptials, are to be understood.

I have also been permitted to see how marriages are contracted in the heavens. Every where in heaven those who are alike are consociated, and those who are unlike are dissociated. Hence every society of heaven consists of those who are alike. Those who are alike are brought together, not of themselves, but of the LORD. Conjugial partners whose minds can be conjoined into one, are, in like manner, drawn together, wherefore at first sight they intimately love each other, and seeing themselves conjugial partners, they enter into marriage. Hence it is, that all the marriages of heaven are from the LORD alone. They also celebrate festivities which are attended by a numerous company. The festivities differ in different societies.

The angels regard marriages on earth as most holy, because they are the seminaries of the human race, and also of the angels of heaven; and also because they are from a spiritual origin, namely, from the marriage of good and truth; and also because the Divine of the LORD flows principally into conjugial love. And, on the other hand, they regard adulteries as profane, because they are contrary to conjugial love. For as in marriages the angels behold the

marriage of good and truth, which is heaven, so in adulteries they behold the marriage of what is false and evil, which is hell. Wherefore when they only hear adulteries mentioned, they turn themselves away. This also is the reason why heaven is closed against a man when he commits adultery from delight; and when heaven is closed, he no longer acknowledges the Divine, nor any thing of the faith of the church.

That all who are in hell are in opposition to conjugial love, I have been permitted to perceive from the sphere thence exhaling, which was like a perpetual endeavor to dissolve and violate marriages. From this it was evident, that the ruling delight in hell is the delight of adultery, and that the delight of adultery is also the delight of destroying the conjunction of good and truth, which conjunction makes heaven. Hence it follows, that the delight of adultery is an infernal delight, altogether opposite to the delight of marriage, which is a heavenly delight.

It has been shown to me how the delights of conjugial love advance toward heaven, and the delights of adultery toward hell. The progression of the delights of conjugial love toward heaven was into blessednesses and happinesses continually increasing in number, until they became innumerable and ineffable; and the more interiorly they advanced the more innumerable and ineffable they became, until they reached even to the very blessednesses and happinesses of the inmost heaven, which is the heaven of innocence, and this by the most perfect freedom; for all freedom is from love, and the most perfect freedom is from conjugial love, because this is heavenly love

itself. But the progression of adultery was toward hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible. Such is the lot which awaits adulterers after their life in the world. By adulterers are meant those who perceive delight in adulteries, and no delight in marriages.

XLI.

EMPLOYMENTS OF THE ANGELS IN HEAVEN.

THE employments in the heavens cannot be specifically enumerated or described, for they are innumerable, and likewise various according to the offices of the societies; but only something may be said of them in a general way. Every society performs a peculiar office, for, as the societies are distinct according to goods, so also are they according to uses, since goods, with all in the heavens, are goods in act, which are uses. Every one there performs use, for the kingdom of the LORD is a kingdom of uses.

There are in the heavens as on the earth various administrations, for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. That there are ecclesiastical affairs, is manifest from what was said and shown above about divine worship; that there are civil affairs, is manifest from what was said and shown about governments in heaven; and that there are domestic affairs, is manifest from what

was said and shown about the habitations and mansions of the angels, and about marriages in heaven. Hence it is evident that there are many employments and administrations within every heavenly society.

All things in the heavens are instituted according to divine order, which is every where guarded by administrations executed by the angels; the wiser angels taking charge of those things which are of the general good or use, the less wise, of those which are of particular use, and so forth. They are subordinated, just as in divine order, uses are subordinated. Hence also dignity is adjoined to every employment, according to the dignity of the use. No angel, however, arrogates the dignity to himself, but ascribes it all to the use; and because use is the good which he performs, and all good is from the LORD, therefore he ascribes it all to the LORD. Wherefore, he who thinks of honor for himself and thence for the use, and not for the use and thence for himself, cannot perform any office in heaven; because he looks backward from the LORD, regarding himself in the first place, and the use in the second. When use is mentioned, the LORD also is understood, because, as was said just above, use is the good, and good is from the LORD.

From these things it may be concluded, what are the subordinations in the heavens, namely, that as every one loves, esteems, and honors use, so also does he love, esteem, and honor the person to whom that use is adjoined; and likewise that the person is so far loved, esteemed, and honored, as he does not ascribe the use to himself, but to the LORD; for so far he is wise, and so far the uses which he performs,

he performs from good. Spiritual love, esteem, and honor, are nothing else than the love, esteem, and honor of use in the person who performs it; and the honor of the person is from the use, and not of the use from the person. He also who regards men from spiritual truth, regards them in no other way; for he sees that one man is like to another, whether he be in great dignity or in little; that they differ only in wisdom; and that wisdom consists in loving use, and thus in loving the good of a fellow-citizen, of a society, of the country, and of the church. In this also consists love to the LORD, because all good which is the good of use, is from the LORD; and love to the neighbor is similar, because the neighbor is the good which must be loved in a fellow-citizen, in a society, in the country, and in the church, and which must be done to them.

All the societies in the heavens are distinct according to their uses, since they are distinct according to goods; and goods are goods in act, or goods of charity, which are uses. There are societies, whose employments are to take care of infants: there are other societies, whose employments are to instruct and educate them as they grow up: there are others, who in like manner instruct and educate boys and girls, who are of a good disposition from education in the world, and come thence into heaven: there are others, who teach the simple good from the Christian world, and lead them into the way to heaven: there are others, who in like manner teach and lead the various Gentile nations: there are others, who defend novitiate spirits, — those who have come recently

from the world, — from the infestations by evil spirits: there are some also, who are present with those who are in the lower earth: there are some who are present with those who are in the hells, and restrain them from tormenting each other beyond the prescribed limits: there are also some who are present with those who are being raised from the dead.

In general, angels of every society are sent to men, that they may guard them, and withdraw them from evil affections, and consequent thoughts, and inspire them with good affections, so far as they receive them in freedom. By means of these affections also they rule the deeds or works of men, removing from them evil intentions, as far as it is possible. When angels are with men they dwell as it were in their affections, and they are near the man, so far as he is in good from truths, but are more remote in proportion as his life is distant from good. But all these functions of the angels are functions of the LORD, through the angels, for the angels perform them, not from themselves, but from the LORD. Consequently by angels in the Word, in its internal sense are not understood angels, but something of the LORD; and for the same reason angels, in the Word, are called gods.

These employments of the angels are their general employments, but every one has his particular charge; for every general use is composed of innumerable ones, which are called mediate, administering, subservient uses. All of these are co-ordinated and subordinated according to the divine order, and taken together constitute and perfect the general use, which is the general good.

Ecclesiastical affairs in heaven are under the charge of those who in the world loved the Word, and earnestly sought for the truths in it, not for the sake of honor or gain, but for the sake of the use of life, both for themselves and for others. These, according to the love and desire of use, are in illustration and in the light of wisdom in heaven, into which also they come from the Word in the heavens, which is not natural there as in the world, but spiritual. These perform the office of preachers, and there according to the divine order those are in a superior place, who from illustration excel others in wisdom.

Civil affairs are administered by those, who in the world loved their country and its general good in preference to their own, and who did what is just and right from the love of what is just and right. As far as these investigated the laws of justice, from the earnest love of these things, and in consequence became intelligent, so far they have the faculty of administering offices in heaven, which also they administer in the place or degree corresponding to their intelligence, and this also then precisely corresponds with their love of use for the general good.

Moreover, in heaven there are so many offices and so many administrations, and so many employments also, that they cannot be enumerated on account of their abundance. In the world there are comparatively few. But how many soever their function, the angels are all in the delight of their work and labor from the love of use, and no one from the love of self or of gain. Nor has any one the love of gain on account of the necessaries of life, for these are given

to them gratis: their habitations, their garments, and their food. From these things it is evident, that those who have loved themselves and the world more than use, have no place in heaven; for every one's own love or affection remains with him after his life in the world, nor is it extirpated to eternity.

Every one in heaven is in his work according to correspondence, and the correspondence is not with the work, but with the use of every work; and there is a correspondence of all things. He in heaven, who is in an employment or work corresponding to his use, is in a state of life altogether similar to that in which he was in the world, for what is spiritual and what is natural act as one by correspondences; yet with this difference, that he is in a more interior delight, because in a spiritual life, which is a more interior life, and hence more receptive of heavenly blessedness.

XLII.

HEAVENLY JOY AND HAPPINESS.

HEAVEN and heavenly joy are at this day understood by scarcely any one. Those who have thought about the one and the other, have conceived of them ideas so general and so gross, that they scarcely amount to ideas. From the spirits who come out of the world into the other life, I have been enabled to know most accurately what notion they

had of heaven and of heavenly joy, for when left to themselves they think in the same manner as they did in the world. The nature of heavenly joy is unknown because those who have thought about it have judged from external joys, which are of the natural man, and they have known nothing of the internal or spiritual man, and consequently nothing of his delight and blessedness.

Yet every one may know, that a man, when he leaves the external or natural man, comes into the internal or spiritual; hence it may be known, that heavenly delight is internal and spiritual delight, but not external and natural; and because it is internal and spiritual, that it is more pure and exquisite, and that it affects the interiors of man, which are of his soul or spirit. From these things alone every one may conclude, that his delight in the other world will be of the same nature as the delight of his spirit in this world; and that the delight of the body, which is called the delight of the flesh, is respectively not heavenly. Moreover, that which is in the spirit of man when he leaves the body remains after death, for then he lives a man-spirit.

All delights flow forth from love, for what a man loves, this he feels as delightful; nor is there delight from any other source. Hence it follows, that as the love is, such is the delight. The delights of the body or of the flesh all flow forth from the love of self and from the love of the world, whence also are concupiscences and their pleasures. But the delights of the soul or spirit all flow forth from love to the LORD and from love toward the neighbor, whence also are affec-

tions of good and truth, and interior satisfactions. These loves, with their delights, flow in from the LORD, and out of heaven, by an internal way, which is from above, and they affect the interiors; but the former loves, with their delights, flow in from the flesh and from the world, by an external way, which is from beneath, and they affect the exteriors. As far therefore as these two loves of heaven are received and affect man, so far the interiors which belong to the soul or spirit are opened, and look from the world to heaven; but as far as these two loves of the world are received and affect man, so far the exteriors which belong to the body or the flesh are opened and look from heaven to the world. As loves flow in and are received, so at the same time also their delights flow in; the delights of heaven, into the interiors, the delights of the world, into the exteriors, since, as was said, all delight is of love.

Heaven in itself is so full of delights, that viewed in itself it is nothing but blessedness and delight. For the divine good proceeding from the LORD'S divine love makes heaven in general and in particular with every one there; and the divine love wills the salvation of all and the happiness of all from inmosts and completely. Hence it is, that whether you say heaven or heavenly joy, it is the same thing.

The delights of heaven are ineffable, and likewise innumerable; but innumerable as they are, not one of them can be known or believed by him who is in the mere delight of the body or of the flesh, since, as was said above, his interiors look backward from heaven to the world: for he who is wholly in the de-

ght or the body or of the flesh, or what is the same, in the love of self and of the world, feels no delight except in honor, gain, and the pleasures of the body and of the senses; and these so extinguish and suffocate interior delights, which are of heaven, that they are not believed to exist. Such a man therefore would wonder greatly, if he were only told, that when the delights of honor and of gain are removed, other delights remain; and still more, if he were told, that the delights of heaven succeeding in their place are innumerable, and of such a nature that the delights of the body and of the flesh, which are chiefly the delights of honor and of gain, cannot be compared with them. Hence the reason is plain why the nature of heavenly joy is unknown.

How great the delight of heaven is, may be manifest from this alone: All in heaven have delight in communicating their delights and blessings to each other; and because all in the heavens are of this character, it is obvious how immense must be the delight of heaven; for, as was shown above, in the heavens there is a communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven, which, as was said, are love to the LORD, and love toward the neighbor: and these loves communicate their delights. Love to the LORD is of this nature, because the love of the LORD is the love of communicating all that He has to His creatures, for He wills the happiness of all. A similar love is in each of those who love Him, because the LORD is in them. Hence there is with the angels a mutual communication of their delights

to each other. That love toward the neighbor is also of a similar quality, will be seen in what follows. From these considerations it may be manifest, that it is the nature of these loves to communicate their delights.

It is otherwise with the loves of self and of the world. The love of self withdraws and takes away all delight from others, and turns it to self, for it wishes well to itself alone; and the love of the world wishes that what is the neighbor's were its own. Consequently these loves are destructive of the delights of others. If they are communicative, it is for the sake of themselves, and not for the sake of others; wherefore in respect to others they are not communicative, but destructive only so far as the delights of others appertain to themselves, or are in themselves.

Spirits who come from the world into the other life, wish nothing more than to be admitted into heaven; almost all seek for it, supposing that heaven consists only in being introduced and received. Wherefore also, because they wish it, they are conveyed to some society of the ultimate heaven; but when those who are in the love of self and of the world approach to the first threshold of that heaven, they begin to be so tortured and tormented interiorly, that they feel in themselves rather hell than heaven; wherefore they cast themselves down headlong thence, nor do they find rest until they come into the hells, among their like. It has often happened also, that such spirits have desired to know what heavenly joy is, and when they have heard that it is in the interiors of the angels,

they have wished to have it communicated to themselves. Wherefore this also was granted; for whatever a spirit who is not yet in heaven or in hell, wishes, is given him, if it is beneficial. But when the communication was made, they began to be so tortured, that by reason of their pain they did not know how to restrain the body. I saw them thrust down their head even to the feet, and cast themselves to the earth, and there writhe themselves into foldings, in the manner of a serpent, and this by reason of inward agony. Such was the effect which heavenly delight produced upon those who were in delights from the love of self and of the world: and this is because those loves are altogether opposite to the loves of heaven; and when one opposite acts against another, such pain is produced. Heavenly delight enters by an internal way: when therefore it flows into a contrary delight, it twists backward the interiors, which are in that delight, thus turns them into what is opposite to themselves; hence are such tortures.

These delights are opposite, as was said above, because love to the LORD and love toward the neighbor wish to communicate all their own to others, for this is their delight; and the love of self and of the world wish to take away from others all that they have, and to turn it to self; and as far as they can do this, so far they are in their delight. From these things it may also be known, why hell is separated from heaven: for all who are in hell, when they lived in the world, were in the mere delights of the body and of the flesh from the love of self and of the world; but all who are in the heavens, when they lived in the

world, were in the delights of the soul and of the spirit from love to the LORD and from love toward the neighbor. Because these loves are opposite, therefore also the hells and the heavens are so entirely separated, that a spirit who is in hell dares not even put forth a finger thence, or elevate the crown of his head, since in proportion as he attempts it he is racked with pain and tormented. This also I have often seen.

The delights of heaven are all conjoined with uses and are inherent in them, because uses are the goods of love and charity in which the angels are; wherefore every one has delights corresponding in quality with his uses, and in degree with his affection for them. That all the delights of heaven are delights of use, may be manifest from a comparison with the five senses of the body. Every sense has a delight according to its use; the sight has its delight; the hearing, the smell, the taste, and the touch, each its own delight. The sight has delight from beauty and forms; the hearing, from harmonious sounds; the smell, from things odoriferous; the taste, from things savory. The uses which each of them performs are known to those who study such things, and more fully to those who are acquainted with correspondences. The sight has such delight from its use to the understanding, which is the internal sight; the hearing has such delight from its use both to the understanding and to the will, by hearkening; the smell has such delight from its use to the brain and also to the lungs; the taste has such delight, from its use to the stomach, and thence to the whole body, by nour-

ishing it. Conjugial delight, which is a purer and more exquisite delight of touch, is more excellent than all these, on account of its use, which is the procreation of the human race, and thence of the angels of heaven. These delights are in those sensories from an influx of heaven, where every delight is of use and according to use.

Certain spirits, from an opinion conceived in the world, believed heavenly happiness to consist in an idle life, in which they would be served by others. But they were told that happiness never consists in mere rest from employment, for then every one would wish to have the happiness of others for himself, and when every one would wish for it, no one would have it. Such a life would not be active, but idle, in which the faculties would become torpid; when yet it may be known to all, that without an active life there can be no happiness. Rest is only for the sake of recreation, that one may return with greater alacrity to the activity of his life. Afterward it was shown by many things, that angelic life consists in performing the goods of charity, which are uses, and that all the happiness of the angels is in use, from use, and according to use. Those who had an idea that heavenly joy consists in living an idle life, and in breathing eternal joy without employment, were enabled to perceive the quality of such a life, in order to make them ashamed; and they saw that it is very sad, and that, after a short time, all joy perishing, they would loathe and nauseate it.

Certain spirits who believed themselves better instructed than others, said that in the world it was

their belief, that heavenly joy consists alone in praising and celebrating GOD, and that this was to be their active life. But they were told, that to praise and celebrate GOD is not an active life, and that GOD has no need of praises and celebration, but that He wills that they should perform uses, and thus do the good works which are called goods of charity. But they have no idea of heavenly joy in doing the goods of charity, but they deem it servitude. The angels however testified that in doing such good works, there is the highest freedom, because it proceeds from an interior affection, and is conjoined with ineffable delight.

I have spoken with spirits who supposed heaven and heavenly joy to consist in being great. But they were told, that in heaven he is the greatest who is the least, for he is called least who has no power and wisdom, and wishes to have none from himself, but from the LORD. He who is the least in this sense, has the greatest happiness. And because he has the greatest happiness, it thence follows that he is the greatest; for thus from the LORD he has all power, and excels all others in wisdom. And what is it to be the greatest, unless to be the most happy? For to be most happy is what the powerful seek by power, and the rich by riches. And further they were told that heaven does not consist in desiring to be the least to the end of becoming the greatest, for then one sighs and longs to be the greatest; but it consists in willing from the heart the good of others more than of themselves, and in serving others for the sake

of their happiness, with no view to remuneration on their own account, but from love.

Heavenly joy itself, as it is in its essence, cannot be described, because it is in the inmosts of the life of the angels, and thence in every particular of their thought and affection, and from these in every particular of their speech and action. It is as if the interiors were absolutely open and unloosed to receive delight and blessedness, which is distributed into each of the fibres, and thus throughout the whole; whence the perception and sensation of it exceed all description. For that which commences from the inmosts flows in into each of the things which are derived from the interiors, and propagates itself always with augmentation toward the exteriors. When good spirits who are not as yet in that delight, because not as yet raised up into heaven, perceive it from an angel by the sphere of his love, they are filled with such delight, that they come as it were into a delicious swoon. This has sometimes occurred with those who desired to know the nature of heavenly joy.

Certain spirits also who desired to know what heavenly joy is, were permitted to perceive it to such a degree that they could bear it no longer; but still it was not angelic joy, scarcely in the least degree angelic. This was proved by actual communication to me, when I perceived that it was so slight as to be almost cold, and yet they called it most heavenly, because it was their inmost joy. Hence it was manifest, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely

approaches to the ultimate or middle joy of another; also that when any one receives that which to him is the inmost, he is in his own heavenly joy, and that what is yet more interior becomes painful to him, nor can he endure it.

Certain spirits, not evil, fell into a state of repose like sleep, and were thus, as to the interiors of their mind, translated into heaven: for spirits, before their interiors are opened, may be translated into heaven, and instructed about the happiness of those who are there. I saw them thus repose for half an hour, and afterward return into the exteriors in which they were before, with the recollection of what they had seen. They said that they had been among angels in heaven, and that they had there seen and perceived things stupendous, all shining as from gold, silver, and precious stones, admirable in form, and astonishing in variety; and that the angels were not delighted with the external things themselves, but with those things which they represent, which were divine, ineffable, and of infinite wisdom, and that these were joy to them; besides innumerable other things, not even a ten thousandth part of which could be expressed in human language, or fall into ideas in which there is any thing material.

But that I might know the nature of heaven and heavenly joy, for a long time I have often been enabled by the LORD to perceive the delights of heavenly joys, and consequently, from living experience, to know them, but never to describe them: yet in order that some idea of them may be formed, something shall be said.

Heavenly joy is an affection of innumerable delights and joys, which together present something general, in which general affection there are the harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is so general. Still I was enabled to perceive that things innumerable were in it, so arranged that they can never be described. These innumerable things flow from the order of heaven. Such is the order in each of the minute particulars of the affection, which are presented and perceived only as one most general thing, according to the capacity of him who is the subject. In a word, infinite things arranged in a most orderly form are in every general thing; and there is not one of them that does not live and exert an influence, and indeed all of them from the inmosts, for from inmosts heavenly joys proceed.

I perceived, also, that the joy and delight came as from the heart, diffusing themselves most softly through all the inmost fibres, and thence into the congregated fibres, with such an inmost sense of gratification, that every fibre seemed as it were nothing but joy and delight, and thence all the perceptive and sensitive faculties seemed in like manner alive with happiness. The joy of bodily pleasures, compared with those joys, is like a gross and pungent clot compared with the pure and sweetest aura. I observed, that when I wished to transfer all my delight into another, a delight more interior and full than the former continually flowed in in its place; and the more I wished this, the more abundant was the influx: and this I perceived was from the LORD.

Those who are in heaven are continually advancing to the spring of life; and the more thousands of years they live, to a spring so much the more delightful and happy, and this to eternity, with augmentations according to the progressions and degrees of their love, their charity, and their faith. Women who have died old and worn out with age, and lived in faith in the LORD, in charity toward the neighbor, and in happy conjugial love with a husband, after a succession of years, come more and more into the bloom of youth, and into a beauty surpassing every idea of beauty ever seen by the eye. Goodness and charity mould their form, presenting it in their own likeness, and causing the delight and beauty of charity to shine forth from every feature of the face, so that they are themselves the forms of charity. Some who have seen them, have been astonished at the sight. The form of charity, which is seen to the life in heaven, is such, that charity itself effigies and is effigied; and this so perfectly that the whole angel, especially the face, is as it were charity, which is both plainly seen and perceived. This form, when beheld, is ineffable beauty, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. Those who have lived in love to the LORD, and in charity toward the neighbor, become such forms, or such beauties, in the other life. All the angels are such forms, with innumerable variety; and of these heaven consists.

XLIII.

THE IMMENSITY OF HEAVEN.

THE immensity of the LORD'S heaven may be manifest from many things which have been said and shown in the foregoing chapters; especially from this: That heaven is from the human race, and not only from those born within the church, but also from those born out of the church; thus from all, since the creation of this earth, who have lived in good. How great the multitude of men in all this terrestrial globe is, any one may conclude who has any knowledge of the parts, the regions, and kingdoms of the earth. Whoever goes into the calculation, will find that many thousands of men die every day, thus within a year several myriads or millions; and this from the earliest times, since which some thousands of years have elapsed; and of these, all, after their decease, enter the other world, which is called the spiritual world. But it cannot be told how many of these have become angels, and are now becoming angels of heaven. I have been told that in the ancient times very many became angels, because at that period men thought more interiorly and more spiritually, and thence were in heavenly affection; but that in the following ages not so many, because man in the process of time became exterior, and began to think more naturally, and thence to be in terrestrial affection. From these things it may be manifest, at the

outset, that the heaven from the inhabitants only of this earth is great.

The immensity of the LORD'S heaven may be manifest from this alone: All little children, whether born within the church or out of it, are adopted by the LORD, and become angels, and the number of these amounts to a fourth or fifth part of the whole human race on the earth. In the chapter on this subject, it may be seen that every infant, wherever born, whether within the church or out of it, whether of pious parents or of impious ones, when he dies is received by the LORD, and is educated in heaven, and according to divine order is taught and imbued with the affections of good, and by them with the knowledges of truth, and that afterward, as he is perfected in intelligence and wisdom he is introduced into heaven and becomes an angel. It may therefore be concluded, how vast a multitude of heavenly angels have sprung from this source alone, from the first creation to the present time.

How immense the LORD'S heaven is may also be manifest from this: That all the planets visible to the eye in our solar system are earths, and that besides these there are innumerable others in the universe, and that they are all full of inhabitants, of which I have treated in a small work on those earths, from which I will adduce the following passage: —

"That there are many earths, and men upon them, from whom come spirits and angels, is well known in the other life; for every one there, who from the love of truth and thence of use desires it, is permitted to speak with spirits of other earths, and thence to know

that there is a plurality of worlds, and that the human race is not only from one earth, but from innumerable earths. I have several times spoken with spirits of our earth on this subject, and it was said, that any intelligent person may know, from many things with which he is acquainted, that there are many earths, and men upon them; for it may be concluded from reason, that immense bodies like the planets, some of which exceed this earth in magnitude, are not empty masses, created only to be carried round the sun, and to shine with their scanty light for one earth, but that their use must be more important than this. He who believes, as every one ought to believe, that the Divine created the universe for no other end than that the human race might exist, and thence heaven — since the human race is the seminary of heaven, — cannot but believe, that wherever there is an earth, there must also be men.

"That the planets, which are visible before our eyes, because within the boundaries of our solar system, are earths, may be manifestly known from this, that they are bodies of earthly matter, because they reflect the sun's light; and, when viewed through telescopes, they do not appear as stars glowing from flame, but as earths variegated with shadows: also from this, that they, in like manner as our earth, are carried round the sun, and proceed in the way of the zodiac, and thence make years, and seasons of the year, which are spring, summer, autumn, and winter: in like manner that they revolve on their own axis like our earth, and thence make days, and times of the day, morning, mid-day, evening, and night: and

besides, that some of them have moons, which are called satellites, which revolve around them at stated times, as the moon around our earth; and that the planet Saturn, because of its great distance from the sun, has also a large luminous belt, which gives much light, although reflected to that earth. Who that knows these things, and thinks from reason, can ever say that these are empty bodies?

"Moreover, I have remarked, when conversing with spirits, that man might believe that in the universe there are more earths than one, from this, that the starry heaven is so immense, and the stars therein of various magnitudes so innumerable; each of which, in its place or system, is a sun, and resembling the sun of our world. Whoever duly weighs the subject, must conclude, that such an immense apparatus cannot but be the means to an end, which is the ultimate end of creation; and this end is a heavenly kingdom, in which the Divine may dwell with angels and with men. For the visible universe, or the heaven enlightened by stars so innumerable, which are so many suns, is only a means that earths may exist, and men upon them, from whom the heavenly kingdom may be formed. From these things a rational man cannot but conclude that so vast a means for so great an end, was not made for the human race of only one earth. What would this be for the Divine, who is infinite, to whom thousands, yea, myriads of earths, and all full of inhabitants, would be little, and scarcely any thing?

"There are spirits, whose only study it is to acquire knowledges, because in these alone they find delight.

Therefore they are permitted to wander about, and even to pass out of this solar system into others, and to procure for themselves knowledges. These have told me that there are not only earths upon which are men, in this solar system, but also out of it, in the starry heaven, and that their number is immense. These spirits are from the planet Mercury.

"It has been calculated, that if there were a million of earths in the universe, and three hundred millions of men in every earth, and two hundred generations in six thousand years, and a space of three cubic ells were allowed to every man or spirit, the total number would not fill the space of this earth, and scarcely more than the space occupied by a satellite of one of the planets. This would be a portion of the universe so small as to be almost invisible, for a satellite is scarcely visible to the naked eye. What is this for the CREATOR of the universe, to whom it would not be enough, if the whole universe were filled, for He is infinite? I have spoken on this subject with the angels, who said, that they had a similar idea of the fewness of the human race in respect to the infinity of the CREATOR, but that still they do not think from spaces, but from states, and that, according to their idea, earths to the amount of as many myriads as could possibly be conceived, would be still absolutely nothing at all to the LORD."

Concerning the earths in the universe, with their inhabitants, and the spirits and angels who come from them, see the above-mentioned little work. Its contents were revealed and shown to me, to the end that it may be known, that the LORD'S heaven is immense,

and that it is all from the human race; also that our LORD is every where acknowledged as the GOD of heaven and earth.

The immensity of the LORD'S heaven, may also be manifest from this: Heaven in the whole complex resembles one man, and also corresponds with each and all the parts of man, and this correspondence can never be filled up, since it is not only a correspondence with each of the members, organs, and viscera of the body in general, but also in particular, with each and all of the little viscera and little organs within them, yea, with each of the vessels and fibres; and not only with these, but also with the organic substances, which interiorly receive the influx of heaven, whence man has interior activities subservient to the operations of his mind; for whatever exists interiorly in man, exists in forms, which are substances, for what does not exist in substances as its subjects, is nothing. There is a correspondence of all these things with heaven, as may be manifest from the article treating of the correspondence of all things of heaven with all things of man.

This correspondence can never be filled up; because heaven becomes more perfect, the more numerous the angelic consociations are, which correspond to any one member. For all perfection in the heaven increases according to plurality. The perfection in the heavens increases according to plurality, because there all have one end, and all unanimously look to that end. This is the common good; and when this reigns, then from the common good there is also good to each one, and from the goods of each there is good

to the whole community. This is so, because the LORD turns all in heaven to Himself, and thereby makes them one in Himself. That the unanimity and concord of many, especially when derived from such an origin, and united in such a bond, produces perfection, every one whose reason is in any degree enlightened may clearly see.

I have likewise been permitted to behold the extent of the heaven which is inhabited, and also of that which is not inhabited; and I saw that the extent of heaven not inhabited is so vast, that it could not be filled up to eternity, even if there were many myriads of earths, and in every earth as great a multitude of men as there are in ours. On this subject also see the small work on the EARTHS IN THE UNIVERSE, n. 168.

That heaven is not immense, but limited, some infer from certain passages in the Word, understood according to the literal sense; as from those which say, that only the poor are received into heaven; and only the elect; and only those who are within the church, and not those who are out of it; also those only for whom the LORD intercedes; that heaven will be closed when full; and that the time for this is predetermined. But they do not know that heaven will never be closed, and that there is no such time predetermined, nor any definite multitude; and that those are called the elect, who are in the life of good and truth; and that they are called poor, who are not in the knowledges of good and truth, and still desire them; these also from this desire are called the hungry.

Those who from not understanding the Word have

conceived the opinion that heaven is small in extent, suppose that it is in one place, where there is a general assembly of all; when yet heaven consists of innumerable societies. They imagine also that heaven is granted to every one from immediate mercy, and thus that there are admission and reception only from favor. They do not understand that the LORD from mercy leads every one who receives Him, and that he receives him who lives according to the laws of divine order, which are the precepts of love and of faith, and that to be thus led by the LORD, from infancy to the end of life in the world, and afterward to eternity, is the mercy which is meant. Let all know, therefore, that every man is born for heaven; and that he is received who in the world receives heaven in himself and that he only is excluded who does not receive heaven.

NOTES.

NOTES

REFERRED TO IN THE PRECEDING PAGES.

Note A, Page 7.

Swedenborg, throughout his writings, uses the Divine Name "The Lord" to designate Jehovah God in His Divine Humanity, that is, the Lord Jesus Christ. He explains this fundamental doctrine as follows: —

"These three, Father, Son, and Holy Spirit, are the three essentials of One God, which make one just as the soul, body, and operation make one man. In any one thing there are general and particular essentials, which together make one essence. The general essentials of one man are his soul, body, and operation; that these constitute one essence, may be seen from this, that one exists from the other, and for the other in a continual series . . . .

"Every one acknowledges that these three essentials, viz., the soul, body, and operation, were, and still are, in the Lord God the Saviour. That His soul was from Jehovah the Father can be denied by Antichrist only: for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten: the Father's Divinity is therefore, like the Soul in man, His First essential. That the Son whom Mary bore is the body of that Divine Soul follows: for in the mother's womb nothing is provided but the body conceived and derived from the Soul; this, therefore, is

His second essential. Operations form the Third essential, because they proceed from both soul and body together, and whatever *pro*ceeds is of the same essence of that which *pre*cedes. That the three essentials, Father, Son, and Holy Spirit, in the LORD are one, like the soul, body, and operation in man, is very manifest from the LORD's words: That He and the Father are one: That the Father is in Him, and He in the Father: and in like manner, That He and the Holy Spirit are one, in as much as the Holy Spirit is the Divine proceeding out of the LORD from the Father . . . . .

"This Divine Trinity resides in the LORD GOD the Redeemer and Saviour, JESUS CHRIST, because the three essentials of one GOD, which constitute one essence, reside in Him. That in Him dwells all the fulness of the Divinity bodily, according to Paul, appears from the words of the LORD himself: That all things belonging to the Father are His, and that the Holy Spirit does not speak of himself, but from Him, and finally that He took from the Sepulchre, when He arose, His whole human body, both the flesh and the bones. Luke xxiv. 39. From this every man may be convinced, if he will, that the LORD's Humanity is Divine: consequently, that in Him GOD IS MAN, and MAN IS GOD." — *See True Christian Religion, Nos.* 166, 167, 170.

NOTE B, Page 69.

"Consequently the LORD in the word is called the East." Why this conclusion? In the English version this sequence is lost sight of, and the learned critic might pronounce it a *non sequitur*. In the original Latin the force of the conclusion is manifest, when it appears that the East (Orient), the *origin* (origo), and *to arise* (exoriri), are only different forms of the same word. The Latin text of SWEDENBORG is as follows: —

"Ita in Cœlo ab *Oriente* determinantur omnes plagæ. Quod *Oriens* dicatur ubi DOMINUS ut Sol apparet, est causa: quia omnis *Origo* vitæ est ab Ipso ut Sol; et quoque quantum apud Angelos recipitur Calor et Lux, Suc Amor et intelligentia ab

ipso, tantum dicitur DOMINUS *Exoriri* apud illos; inde quoque est, quod DOMINUS in Verbo dicatur *Oriens*." — *De Cœlo et Inferno, No.* 141.

NOTE C, Page 117.

The distinction between ANGELS AND SPIRITS is referred to in the text, and in a subsequent part of the work on Heaven and Hell, SWEDENBORG, defining this distinction, says: —

"Whenever Spirits are mentioned in the preceding pages, those who are in the World of Spirits are meant: and by Angels are meant those who are in Heaven." — *No.* 431.

NOTE D, Page 122.

"The angels who were sent to men, and who spoke by the Prophets, spoke not from themselves, but their state was such that they knew no otherwise than that they were the LORD, nevertheless when they were done speaking they returned into their former state. For this reason they were sometimes called the LORD, and sometimes the ANGEL OF THE LORD, as may appear from the Angel who appeared to Moses at the burning bush, as well, also, as from other instances.

"The angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, GOD called to him out of the midst of the bush . . . . And Moses hid his face, for he was afraid to look upon GOD." — See Exodus iii. 3 to 15. Also Genesis xvi. 7 to 14; and xxii. 10 to 12, and 15 to 18. And Judges vi. 12 to 24. — *See Arcana Cœlestia, Nos.* 1745, 1925.

NOTE E, Page 145.

SWEDENBORG, in his treatise on the WORLD OF SPIRITS, defines it as intermediate between Heaven and Hell. "It is neither heaven nor hell, but a place or state intermediate between the two. For thither, man first goes after death; and then, after a certain time, the duration of which depends

on his life in the world, he is either elevated into heaven, or cast into hell. The world of spirits is an intermediate *place* between heaven and hell, and also the intermediate *state* of man after death. It was made evident to me that it is an intermediate place, from the fact that the hells are beneath it, and the heavens above it; and that it is an intermediate state from the fact that so long as man is there he is neither in heaven nor in hell."— *See Heaven and Hell, Nos.* 421, 422.

NOTE G, Page 185.

THE NECESSITY OF SCIENTIFICS.

Spiritual truths cannot be comprehended unless the following universal principles be known.

I. All things in the universe, that they may be something, have reference to good and truth, and to the conjunction of both, thus to love and faith and their conjunction.

II. With man there is understanding and will, and tha the understanding is the receptacle of truth and the will of good; and all things have reference to these two with man, and to their conjunction, as all things have reference to truth and good, and their conjunction.

III. There is an internal man and an external, and they are distinct from each other as heaven and the world, and yet they ought to make one, that man may be truly a man.

IV. The light of heaven is that in which the internal man is, and the light of the world that in which the external is, and the light of heaven is divine truth itself, from which is all intelligence.

V. There is a correspondence between the things which are in the internal man, and those which are in the external, and hence they appear in all cases under another aspect, insomuch that they are not discerned except by the science of correspondences.

Unless these and several other things be known, no ideas can be conceived and formed of spiritual and celestial truths except such as are incongruous, and thus the scientifics and knowledges which are of the natural man, without these uni-

versals, can be little serviceable to the rational man for understanding and increase. Hence it is evident how necessary scientifics are. — *See Heaven and Hell, No.* 356, *foot note.*

NOTE H, Page 195.

CONJUGIAL LOVE. — The term *Conjugial* must be distinguished from the term *Conjugal.* These words are both of Latin origin, and both alike classic; the former being from the Latin *Conjugialis*, and the latter from *Conjugalis.* SWEDENBORG, when treating of "conjugial love," uniformly uses the term *conjugialis* and never *conjugalis*, and for the reason, doubtless, that the former is derived through *conjugium*, — marriage, and *conjux*, — married partner, — from the verb *conjungo*, which means *to conjoin;* whereas the latter is derived from *conjugo*, which means *to bind*, or *yoke together.* The translators of SWEDENBORG, wishing to preserve this distinction, have anglicized the word *conjugialis*, and thus have given us the seemingly novel word "*conjugial.*"

THE RESURRECTION.

What SWEDENBORG *says about the Resuscitation of Man from the Dead and his entrance into Eternal Life.*

When the body can no longer perform its functions in the natural world, corresponding with the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die. This takes place when the respiratory motions of the lungs and the systolic motions of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world; for the man himself lives. It is said that the man himself lives, because man is not man from the body, but from the spirit, since the spirit thinks in man, and thought and affection constitute the man. Hence it is evident, that man, when he dies, only passes from one world into another, and, consequently, in the Word, in its internal sense death signifies the resurrection and the continuation of life.

The inmost communication of the spirit is with the respiration and with the motion of the heart, its thought with the respiration, and the affection which is of love with the heart. When, therefore, these two motions cease in the body, there is an immediate separation of the spirit from the body. These two motions, namely, the respiratory motion of the lungs, and the systolic motion of the heart, are the very bonds which, being broken, the spirit is left to itself, and the body, being then without the life of its spirit, grows cold and putrefies.

The spirit of man, after the separation, remains a little while in the body, but not longer than till the total cessation of the heart's action, which takes place with variety according to the nature of the disease of which the man dies; for the motion of the heart with some continues a long while, and with some not long. As soon as this motion ceases, the man is resuscitated; but this is done by the LORD alone. Resuscitation is the drawing forth of the spirit of man from the body, and its introduction into the spiritual world, and this is commonly called *the resurrection*. The spirit of man is not separated from the body before the motion of the heart has ceased, because the heart corresponds to the affection which is of love, and this is the very life of man; for from love every one has vital heat; consequently, as long as this conjunction continues, so long there is the correspondence of the body to the spirit, and thence the life of the spirit in the body.

I have spoken with some on the third day after their decease. To three of these, whom I had known in the world, I mentioned that their friends were now preparing their funerals, that their bodies might be buried. I said, "*that they might be buried;*" on hearing which they were struck with astonishment, saying that they were alive, and that their friends were only entombing that which had served them in the world. Afterward they wondered exceedingly, that when they lived in the body they did not believe in such a life after death, and especially that the same unbelief prevailed almost universally within the church. — *See Heaven and Hell, Nos.* 445 *to* 452.

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